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THE TRIAD SOCIETY

OR

HEAVEN AND EARTH ASSOCIATION.

THE TRIAD SOCIETY, OR HEAVEN AND EARTH ASSOCIATION.

The White Lotus and other Secret Societies.

SECRET political Societies have existed in many countries: but in no other part of the world have they flourished and exerted so much influence for ill, as in China. What appear to be societies of the kind are referred to, far back in the annals of the country. At the close of the former and beginning of the after Han dynasties, about the commencement of the Christian era, there existed a rebellious, and apparently secret, Society, whose members before going to battle, in order to make themselves more terrible in appearance, painted their eyebrows with vermilion, and were therefore called the *Chih Mei* or Carnatian Eyebrow Rebels. Their leader, Fan Ts'ung, after having taken a prominent part in overthrowing the usurper Wang Mang, set up a claim to the sovereignty of the country. In the contest for supremacy between himself and Liú Siú, the founder of the after Han dynasty, he was finally defeated by Féng I, a commander in the Han cause, who drew him into an ambush of soldiers dressed and painted like the Chih Meis. By this stratagem the real Chih Meis were unable to distinguish friend from foe and in the confusion which ensued they were completely routed.

At this period there were other Societies, similar to the Chih Mei, such as the *Tung Ma* or Copper Horses, the T'ieh Ching or Iron Shins and others, all of which took part in the anarchy that prevailed.

About A.D. 170, a student of Taoism, named Chang Kioh, by pretending to supernatural powers in magic, and curing diseases, gained a large number of followers, in the north-east of China, who regared him as a God. The number of his adherents continued to increase rapidly, and in 184 they raised the standard of rebellion. An immense army of them wearing yellow turbans and divided under thirty-six generals, marched and acted so rapidly, that in a month they had subdued the whole north of China. These were the famous Yellow Turban Rebels who played such an important part in bringing about the downfall of the after Han dynasty and ushering in the turbulent times of the three kingdoms. And it was in the struggle against these rebels that Kwan Yü, since deified as Kwan Ti or Wu Ti, the God of War, Liú Pei and Chang Fei, leaders in the wars of the three kingdoms, took the solemn oath in the peach garden, to fight and live and die together. This oath is often referred to by the Triad Society, and its members are exhorted to emulate the faithfulness to each other and loyalty to their cause, of the heroes who took it.

In the reign of Hwei Tsung, of the Sung dynasty, A.D. 1102-1119, a band of rebels, of whom Sung Chiang and Lu Chün-i were the chiefs, were bound together by an oath somewhat similar to that taken by the Traids now. According to the historical romance entitled Shui Hu Chuan, the oath taken by the one hundred and eight leaders ran thus: 'We are one hundred and eight persons assembled in this hall who regard the Stars as our brothers, and Heaven and Earth as our father and mother, and though unlike in features we are alike in stateliness. We possess one hundred and eight hearts, and every heart is spotless. We bind ourselves to share each other's happiness and bear each other's sorrow. We arrange our names before Heaven and must not become a laughing-stock for men. The information of one day being found reliable must be acted upon with life-long courage. Should any of us harbor unkindness in our hearts and sever ourselves from our great cause, or say one thing at home and another abroad; or begin without continuing to the end, may Heaven above look down on as and devils by our sides watch us; may knives and swords cut our bodies and thunder-bolts blot out every trace of us; may we everlastingly sink in hell and not be reborn as human beings for a myraid ages. May such be the retribution of those of us who break our oath. Let Heaven and all the gods look down on us while we swear.' The oath being delivered they swore to it, and said they would meet in every life, and never, in any age, separate. They then drank each other's blood in wine.

Two centuries later the notorious *Pah Lien* or White Lotus Society was established.

The great Mongol warrior, Kublai, having destroyed the Chinese armies opposed to him and by his generals, driven the faithful Luh Siú-fu when all was lost, to embrace and jump with the last of the Sung line, the ill-fated boy-emperor Ti Ping, in his arms, to meet death in the Canton River, ascended the throne of China, in A.D. 1280, as the first emperor of the Yuen dynasty. He and his two immediate successors were wise and powerful, and, by their sagacity and vigour, suppressed all opposition to their rule. But after the death of the Emperor Wu Tsung, the reins of government were held by feeble princes, who were simply the tools of their ministers, eunuchs and concubines. The country was consequently misruled and the Chinese driven to murmur against the barbarian Mongol Government. It always happens in China that, whenever a desire for a change of government is kindled amongst the people, omens presaging the downful of the dynasty appear and become common as the desire increases. So they multiplied towards the close of the short-lived Yuen dynasty, especially from the time Shun Li ascended the throne, in 1333, until the empire was prepared for the rebellions that undermined the Mongol power and finally overthrew their dynasty. One amongst other incidents deemed portentous occurred in 1344. The children in Honan and Hupeh sang a childish ditty, 'When stirs the one-eyed man of stone, this dynasty will be o'erthrown.' And it happened about that time that, while the banks of the Yellow River were being repaired, at a place named Huang-ling Kang, a stone image of a one-eyed man was found, or rumoured to have been found, and intense excitement prevailed in consequence. While the excitement was at its height, Han Shan-tung invigorated the White Lotus Society, which had been founded by his grandfather, and, by burning incense in worship and proclaiming the advent of Mili or Maytrêya the Buddhist Messiah, gave it a religious character. He was soon joined by multitudes who believed in him, and by the bandit chiefs Liu Fu-tung, Li Erh, Sü Show-hui and Tu

Tsun-tao. These pretended he was a descendant in the eighth generation from Hwei Tsung, an emperor of the Sung dynasty who ruled China from 1101-1126, and set him up as their rightful ruler and raised armies to support his cause. His soldiers, like the Triads in recent times, wore red turbans as a distinguishing mark. Han Shan-tung was captured at the commencement of the insurrection, but his son Han Lin-erh carried on the rebellion, which rapidly spread throughout Central China.

As the rebellion progressed, other chiefs, or self-styled kings, appeared on the scene with large armies, as competitors for the empire. Amongst these was the quondam Buddhist acolyte, Chu Yuan-chang. He possessed a genius for warfare and government far superior to all his rivals, whom, with the Mongols, he finally subdued and then ascended the throne of China, under the style of Hung Wu, as the first emperor and founder of the Ming dynasty.

This was the first appearance of the White Lotus Society in history. Its members sowed the seed of sedition from which grew the rebellion they started with the intention of re-establishing the Sung Dynasty; but it happened that a more mighty chief than theirs, snatched away the fruit.

There appears to be nothing further known of the White Lotus Society until towards the close of the Ming Dynasty, when, after two-and-a-half centuries of luxury, the Ming rulers had gradually become enervated and pusillanimous. Again, eunuchs and favourites usurped imperial power, and misgoverned the country, and, to add to the people's distress, droughts and famines prevailed in some provinces, and Mongols and Manchus invaded and ravaged the frontiers. So, in the reign of Tien Ki, 1621-1628, insurrections were rife; and amidst the intriguing for power, that was ruining the country, Sü Hung-ü, one of the insurgent leaders, employed the White Lotus Society to advance his ambitious political aims. This man had made great progress, and was already proclaimed emperor, under the style of Hsing Sheng, when he was defeated and slain in battle. This appears to have damped the ardour of the society, for it remained inactive during the few succeeding years of rebellion by Li Tzu-sheng and other chiefs that tore the empire to pieces, and paved the way to the throne for the Manchus.

Although there were several risings against the Manchu dynasty during the first four reigns, the White Lotus Society kept quiet until about 1761, when the Emperor Kien-lung issued an edict against it and the *Ming Tsuen* or Illustrious Worthies and the *Pah Yün* or White Cloud sects. In 1775, a chief of the White Lotus Society, named Liú Sung, was banished from Anhwei to Kansuh, whence he sent his emissaries, under pretext of healing diseases by prayer and incantation, to gain adherents to his cause in Western China. Many partisans joined and the society grew rapidly until 1794, when it broke out into the rebellion that subsequently spread over Hupeh and Western China under Liú Chi-hieh and cast a gloom over the close of the long and brilliant reign of Kien-lung.

This Liú Chi-hieh set up a youth named Wang Fa-sheng, whom he represented to be a member of the Chu family and a descendant of the Ming emperors, as the rightful sovereign of the people. He declared that to prevent the capture of the young prince when a child, he had fled with him and concealed him beyond the borders of China.

This rebellion grew rapidly under Liu Chi-hieh and other leaders, one of whom was a woman surnamed Wang, until there were a hundred thousand rebels in arms, who fought with varying fortune against an at least equal number of imperialist solidiers. Sometimes whole provinces were subdued by them, and it looked as if their efforts were going to be successful, and Western China, if no other part, would remain theirs. Then a turn of fortune and successive victories of the imperialists would almost annihilate their armies and crush all their hopes. And so the war was waged. After the struggle had lasted six years, Liu Chi-hieh was captured. But as one leader fell or was captured, another replaced him, and as the rebellion was extinguished in one place, it blazed out in another.

This internecine war lasted over ten years, at a cost of tens of thousands of lives and an expenditure, by the government alone, of two hundred million taels in money.

The young pretender, Wang Fa-sheng, was never any other than a puppet in the hands of the leaders, and the manner of his disappearance from the stirring scene, in which his name had been used as the rallying word and his person as the rallying point of his party, is unknown.

In 1814, during the reign of Kia King, a daring insurrection broke out in the imperial palace in Peking, which is supposed to have had as one of its objects, the seizure of the emperor. This insurrection was generally, and probably rightly, ascribed to the White Lotus Society, but it has also been attributed to the White Feather, the Three Incense Sticks, the Eight Diagrams and the Rationalist Societies. That the rising should be imputed to these, tends to show that there is a similarity between the various secret societies in the country. Thus the Three Incense Sticks and Eight Diagrams are important factors in the Triad Society, which is sometimes called by these names; especially by the latter. Moreover, Liu Ching, one of the ringleaders in the affair, was a native of the Fukien province, and had been a leader in the Eight Diagrams or Triad Society, which had already given trouble to the authorities there.

This insurrection was planned by a man named Li Wan-cheng, who had a large number of followers in Honan, and Lin Ching, who had followers in Chili and Shantung. These leaders pretended to be able to foretell events by reading the constellations. Liu Ching undertook to bribe the eunuchs within the palace from their allegiance, and obtain their assistance in introducing some of his followers, who were to seize the palace. It was arranged that the party to be admitted and those bribed to assist them, were to wear white handkerchiefs on their heads, by which to recognize each other. Their adherents in Honan and Shantung were to rise simultaneously.

In the meantime the rebels had quietly secreted arms, in wine shops, in the inner city. On the 16th day of the 9th month, three or four hundred of the rebels, dressed like villagers, and carrying baskets of persimmons, under which arms were concealed, assembled around the four gates of the palace and did a good business selling their fruit to the guards and idlers about the gates. After a while, seeing an opportunity when the soldiers were off their guard, they grasped their weapons, dropped their baskets and rushed on and slew the guards, almost without opposition. They then entered the palace, cutting down all without the badge of partisanship. It happened that the eunuchs engaged in their cause, through some mistake, were

under the impression that the rising was to take place on the 26th instead of on the 16th of the month, and were consequently unprepared; but nevertheless many of them took prominent part in the rising. In the rush into the palace the insurgents became confused in their movements, and were at a loss how to proceed. This enabled those in the palace who remained loyal, to successfully resist them until assistance came.

The emperor happened to be away at Moukden, on a visit to the imperial tombs; but his second son, afterwards known as the Emperor Tao-kwang, displayed great energy and bravery in the emergency. Hastily collecting a party of guards and eunuchs, he put himself at their head, and drove the rebels from one part of the palace to another, shooting them as they tried to escape, or to hide themselves on the roofs or amongst the rafters of the buildings. The prince himself shot some of the rebels, and while doing so, discovered he had traitors amongst his own little band. A eunuch, a member of the rebellious society, loaded a musket for him, but omitted the bullet. The prince took a steady aim, and fired at a man on the roof, who carried a white flag, but without hitting him. This raised his suspicion, and he loaded the musket for himself, and, to obviate any magic, tore a silver button from his clothes and rammed it in for a bullet. He fired again and this time the man toppled over. The eunuch was at once seized and afterwards executed. During this melée many of the rebels are said to have been killed by lightning, in a terrible thunderstorm that broke out.

Lin Ching was not present at this outbreak. He remained at Huang village, some distance from the capital, waiting for tidings of how the plans at the palace had succeeded, and of the expected risings in Honan and Shan-tung. An intelligent lictor named Chang Ssu, conceived the design of capturing him, and accordingly hurried off in a cart for Huang village. On arrival he went straight to Lin Ching and congratulated him on the success of the enterprise he had planned. He told him the palace was captured and his followers urgently required his presence amongst them before taking further action. Lin Ching believed the story and set out with the lictor for Peking. There he soon heard of the failure of his plans and the annihilation of his brave little band, and he was shortly afterwards executed.

The crisis in Honan was brought on a week too soon by the magistrate Chiang Hei-chieh who arrested Li Wan-cheng and cut off his feet. In consequence of this act of barbarity, three thousand of the society rose in arms and killed the magistrate and rescued Li Wan-cheng from prison. At the same time their adherents rose in other parts of Honan and in Shan-tung and killed the Government officers and seized several towns. Li Wan-cheng was unable to lead, but under his instructions, Tao Kan, a point on the Grand Canal was seized, and thereby the revolutionists obtained control of provisions intended for the capital. Yang Ju-chun, the general who had been successful against the White Lotus rebels under Liu Chi-hieh, was brought from Shensi to assist the Viceroy of Shensi and Kansuh in suppressing this rebellion, which had already assumed a threatening aspect. He defeated the rebels in his first engagement and beheaded 200 of them that he took prisoners. His name appears to have spread consternation amongst the rebels, for, wherever they met this 'bearded general,' as he was called, they threw down their arms and fled. In a short time he retook Tao Kan and burnt over ten thousand persons to death. He next invested Hua, the principal city of the Hua district. There he received reinforcements from General Lan Tsing, who had suppressed the Shan-tung rebellion

and from General Chang Chao, who had suppressed the outbreak in Chili. The walls of Hua were strongly built and the rebels had stored a year's provisions in the city when they held Tao Kan. So that, notwithstanding the city was bombarded with cannon, a long siege was anticipated. The north side of the city overlooked a reedy swamp and was not invested like the other three sides. After the siege had been carried on some time, Lan Kuo-ming, a rebel chief, stole into the city from the north, and rescued Li Wan-cheng, who, being unable to ride, was carried out through the north gate, where he was received by a party of rebels and carried off to the Hui-hsien hills. He was pursued thither by the imperialists under General Yang Fang, and in a battle that ensued he was defeated and two thousand of his soldiers slain. On this, seeing no means of escape, he burnt himself to death.

Yang Fang subsequently blew up the south-western wall of Hua with gunpowder and through an enormous breach that was made, stormed and captured the city. Twenty thousand inhabitants of the city, many of them innocent of rebellion, were put to the sword by the imperialists, and Nin Liang-shen, Su An-kuo and other chiefs were made prisoners and sent to Peking.

The following year Yang Fang defeated a White Lotus army in Shensi, and captured their chief, Tam Kuei, on which his followers dispersed.

That was the last time the White Lotus Society was in open rebellion, unless, which is not unlikely, the Nien Fei, who rose in the north in the time of the Tai-ping rebellion, were largely recruited from it. But the society is not extinct. It is said to survive in the north under the name of the Tsai Li Society, and those who join it are said to be sworn to abstain from wine, opium and tobacco. But even under this innocent guise it is greatly dreaded by the officials.

For many years a secret society known as the Ko Lao Hui has been known to exist, and, although little appears to be known of its organization and aim, it is undoubtedly inimical to the foreign reigning dynasty. In consequence of the members using their secret power for evil purposes, the government has interdicted it under heavy penalties.

In 1886, three tickets of membership in this society were found on a man arrested in Shanghai, for attempting to extort money from shopkeepers, Mr. Playfair, the English Consul in Shanghai, who sat as an Assessor at the trial, obtained one of the tickets; and gave a facsimile of the face of it, with a translation of the characters on it, in the *China Review* for September-October of that year. The ticket, like those of the Triad Society, was of cloth; but in other respects there does not seem to be any resemblance between the tickets of the two societies.

In 1891 this society became notorious in consequence of the part its members were supposed to have taken in the outbreaks, especially those against foreign missionaries, in the Yang-tsze valley. Some alarm was created, too, by the strange conduct of Mr. Mason, an employée in the Chinese Customs' service at Chinkiang, who was detected in an attempt to smuggle a large quantity of arms and ammunition, and some dynamite that he purchased in Hongkong, into Chinkiang. He also engaged half a dozen foreigners, to act as leaders of the Chinese in his insane insurrectionary scheme. When the discovery was made, he was at once suspected by some, especially the Chinese officials, of being a member of the dreaded Kolao

Society and of planning to overthrow the dynasty; and he appears by his subsequent behaviour to have desired to be looked on in that light. But, if he really held the wild notions imputed to him, he appears to have acted in the best way possible to frustrste any revolutionary movements of himself or his associates. For his part in the brilliantly conceived scheme he was tried in Shanghai, and sentenced to nine months' imprisonment and banishment from there and the other foreign settlements in China. The worst of the affair was that his servants, and other Chinese connected in their labours with him, were suspected of being members of the organization and tortured again and again in the most barbarous manner to try and compel them to divulge the names of their supposed confederates. While under torture, these men made statements incriminating a wealthy Chinese gentleman named Li Hung, also known as Li Hsien-man, which subsequent information and events tended to confirm.

At this period the Head Centre of the society was one Kuang Shih-ming, but Li Hung was, in consequence of his opulence, scarcely less powerful than his chief. Moreover he had a real wrong to avenge. His father, Li Ch'ang-shou, was at one time a prince under the Taiping emperor, but before the final overthrow of him who had exalted him, he deserted and turned his arms against his former comrades. For the good work he did in the Tsing cause he was rewarded and the name of the Perfectly Faithful was conferred on him. But he must still have been looked on as dangerous in some way, for about ten years ago, for some reason or other, he was executed, in Anhui. It was to obtain revenge for his father's ignominious death that Li Hung joined the society; and, if the information obtained by the Chinese officials is correct, it was he who supplied Mason with funds to purchase arms. He is said to have conveyed sixty thousand taels of silver from his home in Anhui to Chinkiang for that purpose, and to have delivered half of the amount to Mason. Li Hung was captured by the authorities in 1892, and in 1893, while still detained in prison he committed suicide, and his wife, concubine, and a slave girl followed his example and put an end to their lives at the same time. Subsequently Ku'ang Shih-ming, who had also been captured, was executed and his head and the head of Li Hung were exhibited to the public gaze. A few days later an Elder of the society, an ex-Captain in the army, named Wan Sung-ting, and five or six others connected with the society, and with the Mason fiasco, were executed. Soon after the Mason affair, there was a strong ill feeling shown towards foreigners in the Yang-tse Valley, which led up to murders and other outrages being perpetrated upon them. Those responsible for these outrages and destruction of foreign property, which were connived at, if not prompted by Chinese officials and scholars, have found it very convenient to attribute all the mischief done by incited mobs to the Kolao Society bogey, which, they say, seeks to involve China in a war with foreigners, in order that it may work out its own rebellious schemes.

In 1892, four Kolao Society members were captured in the Liling Hsien, on the borders of Kiangsi and Hunan provinces. Two were put to death and the others imprisoned to await trial. On this, about a thousand members of the society rose, liberated their companions and bore them away. They were chased by the local militia and several encounters with loss of life, in some of which the rebels were victorious, took place. The members finding themselves in actual rebellion and not having any notion of republicanism, set up a king and princes and made a stand in the mountains, from which they made occasional incursions into neighbouring towns

and captured government officials. Later on, however, in their first serious engagement with trained troops, they were defeated and some of their leaders captured. The remnants of this insurrectionary party afterwards succeeded in establishing themselves in the Wu-kung mountains; but not in sufficient numbers at the time to cause apprehension to the government. According to latest information, however, the number of insurgents in the Liling Hsien had increased to four thousand, and these in June 1893, had caused such an alarm at Ichang that many of the well-to-do people were leaving there. There are said to be emissaries from the insurgents sent all over the country calling upon the society to revenge the deaths of their chiefs, nearly fifteen of whom have already suffered at the hands of the governments of the Liang Kiang and Hu-kwang alone. At the present time the provinces of Hunan, Hupeh, and Szechuan are reported to be the hot-bed of the society.

THE TRIAD SOCIETY IN CHINA.

It has been supposed by some foreigners well versed in Chinese affairs that the Triad Society is only a continuation of the White Lotus Society under another name, after it had been interdicted by law. The two organizations, however, are quite distinct, although it is not unlikely that the former borrowed and adopted many of the ceremonies of the latter. Moreover they are known to have existed and acted, independently of each other, against the government, at one and the same time. There had been a Triad Society rebellion in Formosa in 1787, or seven years before the great White Lotus Society rebellion in Western China broke out; and the historical account of it distinctly states that the society had existed several tens of years before that time. According to the most common of the records of the society it was established in A.D. 1674, in the 13th year of the Emperor Kanghi's reign, but other records place it sixty years later in the reign of Yung Ching.

In 1643, while Wu San-kuei was in command of the Chinese forces engaged in fighting the Manchu invaders on the northern frontier, he received tidings of the capture of Peking by the rebel chief Li Tzu-ch'eng, and the suicide of the Emperor Tsing Cheng. Instead of, like many others who held high positions, tendering his submission to the Chinese usurper, he invoked Tientsung, the Manchu chief he was fighting against, to assist in expelling the rebel from Peking, and asserting the cause of the rightful claimant to the throne, or as some aver, of dividing the empire between himself and the Manchus. Whatever the compact may have been, it was entered into with alacrity by Tientsung, and the combined forces marched on and captured Peking. Once there, the Manchus showed they intended to remain. Their chief assumed the style of emperor and gave the name of Ta Tsing or Great Pure, to the dynasty he had founded. Wu San-kuei having assisted in suppressing opposition to the new dynasty, received to title of Prince Pacificator of the West and was made Viceroy or Feudatory Prince of Yünnan and Szechuan. After having extended his power in Western China and across the Burmese frontier, he evinced a design of setting up as an independent sovereign. With this object in view he stirred up rebellion in Kwangtung and Fukien, and in 1674 threw off his allegiance to the Manchu emperor. This is the year from which the members of the Triad Society dates its origin. They make no mention, however, of Wu San-kuei or any other leaders in this rebellion, which after temporary success turned out so disastrously, *four years later*, for those engaged in it.

According to the Triad story, a band of militant monks, belonging to the Shaolin monastery, in the Fokien province, rendered good service to the Emperor Kanghi in defeating an invading army of the Silu state, against whom his regular soldiers had been unsuccessful. He rewarded them at first, but afterwards, at the instigation of two ministers, had the monastery surrounded by troops and set on fire, at night, when the monks were asleep. Only five, now styled the five Patriarchs of the Society, escaped, the others, numbering one hundred and twenty-eight, were killed or burnt to death. After many hardships the five that escaped met Ch'en Chin-nan, a discarded minister of state, and then a student of Taoism and all the occult sciences connected with it. He received them kindly, inflamed their desire for revenge and proposed the establishment of the Tien-ti-hui, Heaven and Earth Association, or *Hung*, Deluge, Family, for the Triad Society was started with both designations, as a means of obtaining it.

Some non-members assert that the society was not established till 1749, in the reign of Kienlung ; but all agree that it owed its origin to an infamous act of perfidy, in the burning of Shaolin Monastery, and the massacre of most of its inmates after they had done good service to the Manchu cause.

It is evident by the mystic jargon with which the ritual is crammed, that Ch'en Chin-nan or some other Taoist had a hand in its composition. The founder of the Ming Dynasty was brought up in a monastery amongst monks who, according to tradition, foretold his future greatness. It is no wonder, therefore, that the five monks who so miraculously escaped the fate decreed by the, to them, barbarian usurper, should show their utmost zeal in a cause which sought to overthrow their oppressor and re-establish the rule of the glorious priest-predicted dynasty. That the Budhist monks had a share in composing the ritual, is shown by the prominent positions that Buddha, his eighteen disciples, the Three Precious Ones, Kwen-yin and the Queen of Heaven occupy in it. The part the Triad Society performed during Wu San-kuei's struggle to wrest the empire from the Manchus, may have seemed important and memorable to its members and yet appeared unimportant and unworthy of record to others who watched or took part in the great conflict that so seriously threatened to overthrow the Manchu power.

And it may be, when the brotherhood recollected the share Wu San-kuei had taken in establishing a foreign dynasty and hunting down the Ming Princes who attempted to regain the empire of their forefathers, they did not enter very zealously into his cause. They had, no doubt, heard of his capture of Prince Kuei who attempted to continue the Ming Dynasty, under the style of Yungli, and his son, on the borders of Burmah, thirteen years before. It is related that he then appeared, trembling, before the captive, his former prince, who requested to be sent back to Peking that he might die there and be buried with his ancestors. Wu San-kuei promised compliance with the request, but his bannermen threw him into a state of disquietude by shouting 'Long live our emperor,' and remarking to each other, 'This is our true ruler,' when they saw Prince Kuei pass out. He consequently hurried the Prince into his chariot and took him out to be strangled with bowstrings. The young prince, who was then twelve years old and knew of his impending fate, fearlessly addressed Wu San-kuei thus, 'You black rebel, in what way has our house insulted you or my father been your enemy that you have brought us to this?' After he had been strangled, Wu San-kuei burnt the body of Prince Kuei and distributed the ashes among his generals. He also put to death a number of

bannermen whom he suspected of sympathizing with the fallen prince. This was not the kind of man the Hung Family were likely to assist. Besides they found a scion of the Chu house, or Ming Dynasty, and set him up as their ruler, and while Wu San-kuei carried on the war in Fukien and Kwangtung, they fought for the Ming cause, with some success at first, in Hukwang. They were however finally defeated and dispersed, and their prince disappeared as suddenly and mysteriously as he came.

The first Triad rebellion recorded in history appears to be that which broke out in Formosa in 1787. At this period Lin Shuang-wan was the head of a powerful clan, which dwelt at Tali in Changhua, a rugged and almost inaccessible part of the island. For a great number of years the people of the district had been joined in Triad Society membership, without having been molested by the local officials. But on intelligence of the unlawful society reaching the ears of General Ch'ai Ta-chi, he despatched a district-magistrate with three hundred soldiers to capture Lin Shuang-wan. This detachment was defeated by the country people and the magistrate captured and burnt. Soon after, at the instigation of Lin, the people assembled in arms, and one night attacked and routed a military camp and killed the officer in command. They afterwards proceeded to other parts and slew more officers. It happened about this time, that Chwang Ta-tien, a bandit chief, defeated and slew the magistrate of the Fungshan district. And he and another Triad chief named Yeh Sheng joined Lin. General Ch'ai withdrew his army to a strongly-entrenched stockade at the town of Chu-lo, subsequently named Chia-i. There the Triad army attacked him, but it was defeated with the loss of a thousand lives. Lin then changed his tactics. He laid siege to the place, and surrounded it so closely, that the imperialists had no means of obtaining provisions, except when in an occasional sortie they captured some of the enemy's. In this plight General Ch'ai petitioned for re-inforcements, which after some months' delay, were supplied from Fokien under Admiral Huang and General Fuh. On their arrival the siege was raised and the Triads retired, followed by General Fuh, towards Tali. There they made another effort, but in their march to attack the enemy, fell into an ambush and were routed. Lin Shuang-wan subsequently settled with his family amongst the Formosan savages and Chwang Ta-tien was captured by the imperialists. Yeh Sheng was killed in battle early in the war. After his death, his widow surnamed Ch'en, who was then twenty-seven years of age, assumed the command of his followers. This woman's name still survives in the annals of the country as an Amazon of the first rank in all except appearance. She possessed an exceedingly beautiful face and graceful person. Yet she wielded the sword with wonderful dexterity and shot with unerring aim with bow and musket. She was daring in war and, when her alluring arts failed, fierce in love. Not satisfied with the youthful lovers her camp supplied, when the imperialist officer Kan Jui-lung fell a prisoner into her hands, she made advances to him. But, strange to say, this unsoldier-like soldier scorned her amorous proposals, and chid her for her lascivious conduct. But he suffered for his temerity. She sliced up his body and pickled his head in a jar of filth, as a terrible warning to other coy gentlemen. After the final route of the Triads in Formosa, this notorious virago, who so disregarded the Triad precepts, escaped with some of her followers to the Kwangtung Province, where she was subsequently captured and put to death.

In 1814 a Triad chief, named Chung Ti-kang, was captured in the Chung-i district of Kiangsi for stirring up rebellion and put to death. At the same period Hu Ping-yao and seventeen others, members of a branch of the Triad Society called

the Pure Water Society, were caught and executed for setting up Chu Mao-li as a pretender of the Ming Dynasty.

In 1817 thousands of persons were arrested and many of them executed in Canton for being members of the Triad Society. The Society continued to give great trouble to the Canton authorities until 1827 when a party of them, in arms, was defeated in the Meiling pass. About this time there were so many members of the society in Kiangsi that they terrorized over the officials and interfered in the administration of justice.

In 1832, a tribe of Yao savages in the hills of Kwangtung, Kwangsi and Hunan, under their chief Chao Chin-lung, rose in rebellion against the Chinese. This rebellion is said to have been caused by the Triad Society people in that region constantly carrying off the cattle and crops of the savages. The Government troops sent to suppress this rising first directed their arms against the Triad members and two thousand of them were slain. The Triads, finding themselves between the savages and the Government troops, elected to take part with the former against the latter. During the few months this rebellion lasted, the Government troops were on several occasions defeated with heavy loss of life. The savages frequently displayed great strategic cunning, in this war. One dark night they tied lights to the horns of goats and sheep and turned them loose on the mountains, and while the imperialists were occupied in firing on and attacking this strange enemy, the savages defiled to their rear and defeated them with great slaughter. Finally money prevailed where the troops were powerless, and the savages were bribed to retire in peace to their mountains. The Triads, being thus left to their own resources and the tender mercy of the imperialists, were captured and executed in large numbers. And when the butchery ceased, the Chinese Generals returned to receive rewards for victories won where no battles were ever fought.

Although these instances are neither important nor interesting, they tend to show how widespread the Society had become. By 1832 it had made its influence alarmingly felt from Formosa to Hunan and from Kiangsi to Kwangtung and Kwangsi, and it had made Fokien a perfect hotbed of sedition. For a number of years special penal laws had been enacted and enforced against it, without effect. Nor was it a source of anxiety to Chinese officials only. Chinese emigrants had carried the principles of the Society with them from Fokien and Kwangtung to the English and Dutch settlements in the Malay Archipelago, to Siam, and to India. In these places many murders and robberies were attributed to the mysterious brotherhood, against which the officials were almost powerless, and thousands joined it through fear and for protection, who would never have done so from principle.

In 1850 the Triads were in rebellion in various parts of Kwang-tung and Kwang-si, and helped, although it may have been unintentionally, to give shape and impetus to the Tai-ping rebellion, as it rolled along its course from the sterile hills of Kwang-si to the fertile plains of Central China, where it was finally stopped from overthrowing the Manchu power, by the interposition of England and France.

Hung Hsiu-ch'uan, the Emperor Tai-ping of the Tien Kuo or Celestial dynasty, was a remarkable man. He was the son of a small Hakka farmer, and was born in the Hua district, about thirty miles from Canton, in the year 1813. While his two elder brothers assisted their father on the farm, he devoted his time to study,

for which he developed an extraordinary capacity. He soon became the pride of his family, and he was extolled throughout the neighbourhood for his abilities In China, literary talent leads to official employment and promotion; his family therefore expected great things from him. But notwithstanding he had proved himself very able in the local examinations, he was unsuccessful in the provincial examination for the Siu-tsai or B. A. Degree. It is said that while he was in Canton to attend an examination, when twenty-three years old, he inquired of a fortune-teller, that he saw in a crowd, whether he would be successful, and the reply was "you will attain the highest rank, so you must not grieve at present failure, for it will make you sick. I congratulate your virtuous father." He failed again. But on this occasion a distributor of Christian books gave him a set of nine volumes, entitled "Good Words for Exhorting the Age," written in Chinese by Liang Ah Fah, a convert of the Rev. Dr. Milne. These he took home and put away in his bookcase without reading. The following year he attended the examination again and really passed well, but his name was removed from a high position in the list to a lower one. He was plucked again. Grief and chagrin at this treatment brought on illness, and he was carried home. During this illness, while his brain was affected by overstudy, he is said to have seen the visions, in which he already seemed an emperor, that made a fanatic of him and goaded him on in his subsequent career. In a few years he had almost recovered, but meanwhile a great change had come over him. He had grown tall with an imposing and attractive, though rather uncanny, demeanour. To earn a livelihood he taught a school and told fortunes. He again attended an examination at Canton, and failing to pass, he returned to teach the family of his cousin Li. This cousin borrowed and read his Christian books and induced him to read them likewise. Amongst other matter they contained whole chapters of the bible, and Hung Hsiu-ch'üan imagined he saw in these a key to his former visions. Like Li he was fascinated with the books and both resolved to be Christians, and learning from them that it was necessary to be baptized, they performed that rite themselves. They afterwards began to make converts and formed a society which has been ever since called the Shang-ti-hui, or the Society of God. Afterwards, when the Society had been driven into rebellion, the imperialists spoke of it as the San-tien Society, which is one of the designations of the Triad Society, and the Tien Ting, Increasing Members' Society.

In 1844, Hung Hsiu-ch'üan and a friend, named Fung Yun-san, set out as missionaries. After making some converts in Kwangsi, Hung returned to his home. Two years later, he went, in answer to an invitation, to study Christianity in Canton, under the Rev. J. P. Roberts, but he left there without being baptized. The following year he returned to Kwangsi and found the society had greatly increased and that several persons of influence had joined it. He went on propagating Christianity as he had learnt it, and at the same time he inculcated a hatred of the Manchu race. At this period he and Fung Yun-san were distinguished, and brought the wrath of those not of their society down on themselves, by their zeal as idol breakers. In 1848 both returned home, but they went back to Kwang-si the following year. At this period the society numbered two or three thousand members, and amongst their preachers, Yang Hsiu-ching had already become remarkable for his fits of ecstasy, during which he pretended to foretell future events. In those days the use of tobacco, opium and spirituous liquors were strictly prohibited amongst the members. In 1850, Hung Hsiu-ch'üan sent home for his near relatives, the reason he assigned *for this was that* God had revealed to him that that was to be a year of pestilence

and calamities, except to those who remained steadfast in their faith. It happened that a pestilential disease did break out in Kwang-si, and a great many joined the God-worshippers to avoid it. A number of Hakkas, many of them Triad Society men who had been robbers, who were defeated in a civil war with the Puntis, joined them this year.

Hung Hsiu-ch'üan saw trouble brewing in this and prepared to meet it. The Magistrate was bribed to put one of his followers in prison on a false charge, and he died there. Soon after some Puntis seized a God-worshipper's buffalo. The God-worshippers were nearly all Hakkas, and, these taking the part of their compatriots. fighting broke out between them and the Puntis, who notwithstanding they were assisted by soldiers, were frequently defeated by their brave and hardy enemies. The God-worshippers were next accused of interfering with the religious worship of others, harbouring outlaws, and secretly fostering rebellious intentions against the government. Hung Hsiu-ch'üan and Fung Yunsan fled with a few adherents and concealed themselves in a place surrounded, except that there was one narrow passage, by high mountains. The mandarins, however, discovered their place of retreat, but, being afraid to attack them, only posted soldiers to watch the passage and prevent their escape. While the little party of God-worshippers were in this dangerous predicament, Yang Hsiu-ching, in one of his prophetic spells, revealed to their brethren their danger, and a band of these hastened to the scene, drove away the soldiers and rescued them.

In this critical state of affairs, Hung Hsiu-ch'üan called on all his followers to to sell their fields and houses and assemble with all their moveable property at a place that he appointed. The brave Hakkas ware so confident that their chief was appointed by Heaven to rule over them, that, at a great sacrifice to many, they obeyed his call without a murmur. Old and young of both sexes, rich and poor, responded to his summons. This first active hostility was shown in the capture of the large village of Tung Hsiang to avenge the murder of Ch'an Kwei, an influential man who had promised to join him. At this place Hung Ta-ch'üan, a clever and daring youth from Hunan, joined the rebel cause. He appears to have been the first of the insurrectionary party to arrogate to himself the title of king. In the first proclamations of the party he put himself forward, under the surname of Chu, as a scion of the Ming Dynasty, and took the style of Tien-teh, Heavenly Virtue, for his reign. His plans however appear to have clashed with those of some other leaders and he was captured by the imperialists at Yung-an, a year or two later, and sent to Peking. Yang Hsiu-ching, one of the most ambitious of the rebels, has been accused of treacherously promoting, and conniving at his capture. At Tung Hsiang two female rebels of distinguished valour joined Hung Hsiu-ch'üan with two thousand followers each. About the same period, several Triad leaders, already in arms, sent tribute to him and expressed a desire to joint his cause. He sent men to them to impart a knowledge of his religion, but when they subsequently saw the strict discipline maintained amongst his followers, all, except Lo Ta-kang, withdrew and joined the imperialists to fight against him. Lo Ta-kang admired the discipline and joined him with all his followers. This man, who had previously been employed on an opium-receiving ship at Lintin, was subsequently promoted to the important post of Commander-in-chief of the Taiping forces at Chinkiang. Both Chinese and foreigners in their writings have stated that Hung Hsiu-ch'üan was a Triad Society leader, and some have called the Taiping Rebellion a Triad Rebellion. But this is

entirely wrong; the probabilities are that he himself was never a member of the Triad Society, but he undoubtedly derived whatever assistance he could from it. At the commencement of the Taiping outbreak, Hung Hsiu-ch'üan and his immediate followers spoke of their intention to restore the Ming Dynasty, and it was rumoured that these rebels marched under a miraculous banner, which a minister of the last emperor of that dynasty had concealed with the prediction that he who unfurled it in the midst of an army, would ascend the throne of China. Moreover the Taipings, in following the example of the Triads and adopting the Ming or Chinese style of dress and hairdressing instead of the Manchu style, which had been forced on the teeming millions of the empire by their conquerors, lent some colour to the supposition that they were Triads. But on the other hand it is alleged, and apparently with truth, that Hung Hsiu-ch'üan only received such Triad men as were willing to give up their society and follow the teachings of his sect. The Taipings showed also by their destruction of idols and Buddhist temples, whenever they came across them, they were not Triad men, for Triadism is nothing without Buddhism. Nearly all the religion there is about it, and there is a great deal in their ritual, is Buddhist. Regarding these matters, Hung Hsiu-ch'üan said:—'Though I never entered the Triad Society, I have often heard it said that their object is to subvert the Tsing and restore the Ming Dynasty. Such an aim was very proper in the time of Kanghi, when this society was first formed, but now, after the lapse of two hundred years, we may still speak of subverting the Tsing, but we cannot properly speak of restoring the Ming. At all events when our native mountains and rivers are recovered, a new dynasty must be established. How could we at present arouse the energies of men by speaking of restoring the Ming Dynasty? There are several evil practices connected with the Triad Society which I detest. If any new member enter the society, he must worship the devil and utter thirty-six oaths; a sword is placed upon his neck; and he is forced to contribute money for the use of the society. Their real object has now become very mean and unworthy. If we preach the true doctrine and rely upon the powerful help of God, a few of us will equal a multitude of others. I do not think Sun Pin, Wu Ki, Hung Ming and others famous in history deserve much esteem for their military skill and tactics; how much less these bands of the Triad Society.

In 1851, Hung Hsiu-ch'üan captured and occupied Yung-an, and there he was declared the Emperor of the Taiping Tien Kuo dynasty. At this time his object appears to have been to overthrow the ruling dynasty and in its stead establish one under which God was to be worshipped in accordance with the teaching of the Protestant religion, so far as he had acquired a knowledge of it from the Christian books in his possession and the instruction of the Rev. J. Roberts. That missionaries expected great things from the revolution is undeniable. How he nearly succeeded in conquering the Manchus and gaining the empire, and how the prize for which he contended was wrested from his grasp by our countrymen at the prompting of an interested few, are matters of history. The short-sighted policy of that unjustifiable interference, by which the march of civilization in China has been so long delayed, is a matter of regret for the people of to-day. In the early days of the rebellion into which Hung Hsiu-ch'üan was driven, because of his religion, the mandarins saw little to fear in the obscure Hakka; but when, in a very short time, they saw him with his band of men, women and boys, all fighting like heroes in what they believed was the cause of their God and their religion, the highest mandarins and greatest generals of the land stood aghast and allowed them to pass on their victorious march

to Nankin. But the capricious fates had decreed that those who fought so bravely for their liberty and religion should be defeated by British men and guns, directed by one who was almost as great a fanatic as Hung Hsiu-ch'üan, and who, had he been born and educated as Hung Hsin-ch'üan was, might well have inspired the same enthusiasm in his followers and with his infinitely superior military genius delivered China from the Manchu yoke.

While the Taipings were fighting the Manchu power from Kwangsi to Nanking, the Triads rose in other parts of the empire. About 1849 Ch'en Ch'ing-cheu, a Singapore Chinaman employed in a foreign firm in Amoy, established in that city a branch of the Triad Society to which he gave the name of the Dagger Society. Before long several thousands joined it. In 1851, information of this reached the Provincial Government, and a Tao-tai was sent to Amoy to investigate into the character of the society and suppress it. Ch'en Ch'ing-cheu was arrested and subjected to horrible torture to induce him to confess. In consequence of his being British born, the English Consul interposed and demanded his rendition. The Chinese authorities lied as to where the prisoner was detained and, before the Consul discovered his whereabouts, he was tortured to death and placed, dressed in his usual manner, in a sedan chair and left at his master's door. The leadership of the society was then taken up by an energetic character named Huang Wei. This man used his power as the leader to screen from the Chinese authorities a wealthy man named Huang Te-mei from whom they had already squeezed an immense sum of money. Huang Te-mei then joined the Society. In 1853 a further attempt was made to extort money from him, in consequence of which Huang Wei with two thousand followers rose in arms to see his friend righted. Many of the leaders in this insurrection were Singapore Chinamen. Having captured two small towns and augmented their forces to eight thousand, they marched on Amoy and captured it. Huang Wei then issued a proclamation informing the inhabitants that he was the Commander-in-chief of the Ming forces in the Fokien province. The insurgents held this city several months against a vastly superior force, and during the whole period, foreigners went about in the city at all hours unmolested. According to the historian of this war, the fighting, that was daily carried on while the Triads held the city, was conducted by both sides on the most humane principles and with a proper regard for life, but as they had to burn a large quantity of powder to keep up the appearance of war, notwithstanding all the precautions taken to keep out of range of each other's fire, some accidents occurred. Still there was no meanness practised. Not even those who had seen or heard how the barbarian English fought their countrymen a dozen years before, were prepared to resort to such unfair methods of gaining an advantage as sudden sallies, or night attacks, or similar novelties in warfare. They fought only during the day and ceased fighting at meal hours! And, as neither party feared nor dreamt of such baseness as a night attack, both sides slept undisturbed and rose each morning refreshed for the day's battle. But even this kind of fighting could not go on for ever, for food and ammunition cost money, and as the Imperialists had the largest supplies, the Triads had at lest to yield up the city. So, after having arranged with the besiegers to have a safe way of escape left, they one morning evacuated the city and sailed off in junks followed by the junks of the Imperialists, who fired a few shots perhaps as a salute, which the Traids returned. The serious business of the war, and that most congenial to the Chinese soldier, began after the Triads left. Then the Imperialists entered the city, wantonly destroyed property and massacred the defenceless people wholesale. Males, many of them not over

twelve years of age, were decapitated by butchery at first, and this being found too slow a way of murdering them, they were tied together and drowned. After a day of this atrocious work the English Consul, who had previously begged them, without effect, to desist, took the responsibility of commanding them to do so. And as he was backed by two men-of-war, he was listened to so far that the butchery was no longer carried on near foreign houses or shipping. But it was carried on in another part of the city two days longer, during which two thousand or more heads were cut off.

Shanghai city was captured by Cantonese and Fukienese Triad men during the same year in which Amoy was taken. The officials had for some time apprehended danger from the large number of persons suspected of sympathy with the Taipings, in those provinces. At daylight, on the day of the annual sacrifice to Confucius, six hundred Triads, who had secreted themselves near the North gate, rushed into the city, so soon as the gate was open, and marched, without opposition, straight to the official residence of the Magistrate. They called on him to give up his great seal of office, and on his refusing, they rushed on him with their swords and killed him. This was the only life taken in the capture of the city. The Canton men, led by a man surnamed Liú, and the Fukien men led by a man named Ah Ling, all wearing red turbans from which they were called the Red-head Rebels, then proceeded to the Tao-tai's Yamen. There a fire of cannons and muskets was kept up for a time, but, as there was no person killed, it is supposed no shot was used and that the whole affair was for effect. The Tao-tai finally surrendered, and gave up his seal to Liú. As soon as it was known the city was taken, the insurrectionary force was augmented by several thousands: and not only by men from Kwangtung and Fukien, but also by men from Shanghai and Ningpo. These united in sacking the city and collecting a large quantity of treasure, the division of which gave rise to a quarrel between the leaders. The quarrel was increased by Liú trying, against the wishes of Ah Ling, to spare the life of the Tao-tai. While the dispute was going on, two foreigners persuaded the Tao-tai to disguise himself, and they conducted him over the city walls to a place of safety in the Foreign Settlement.

The rescued Tao-tai soon raised a force with the object of recapturing the city. The soldiers of this force, on their first attack, approached the city walls shouting 'Don't fire, don't fire,' and after a short parley, the rebels grounded their spears and pulled a great number of them up the walls, to join their cause. The Imperialists attacked the city at intervals for several months and were always repulsed. The most effective weapon appears to have been the *pung-dong*, a bamboo about five inches in diameter and ten feet long, with the joints removed. One end of the tube was made solid, and the whole was strengthened with rattan and iron hoops. This weapon was charged with alternate layers of two quarts of the ingredients used in stinkpots, and a less quantity of dry gunpowder. A fuse, after igniting the upper charge of gunpowder, which ejected a large quantity of the terrible liquid fire on the enemy below the wall, burnt on to another charge of gunpowder to eject another torrent of the dreaded fire. And so it went on until the tube was empty.

Most of what is narrated here about the Shanghai rebellion is taken from an interesting account of the siege given in a lecture some years ago, by the Rev. Dr. M. T. Yates, who witnessed altogether sixty-eight Imperialist attacks, most of them made under shelter of the Mission premises under his charge and a grove of large trees near. Referring to these attacks, he says—'There were none of them however very

to skulk behind graves; or they would carry a bundle of straw behind which they would fight. They would run from grave to grave so as to flank the enemy and try to get a shot; all the time however being under cover. I never saw the long spear and bannermen come near enough to do each other harm. On one occasion I saw two bannermen stand behind grave mounds, some twenty yards apart. After some conversation, they rushed towards each other, but when near enough to use their spears, these weapons were seen vertically in the air, and the men rushed into each other's arms, exchanged banners, and ran at the top of their speed in opposite directions, each doubtless receiving the reward for capturing the banner of a foe, which was twenty taels!

'On another occasion I saw a rebel with a spear chasing around a grave mound an Imperialist with a match-lock in his hand. If the Imperialist had stopped to prime his gun and adjust his fuse, the rebel would have speared him. Finally however, succeeding in getting all in readiness, he ran to the top of a mound and fired, but the shot did not take effect, because as he pointed downwards the bullet rolled out of the gun; for the imperfection of the barrel necessitated the use of a ball of lesser diameter than the bore of the gun; and the general plan of loading was to drop the shot into the loose charge of powder.

'Both rebels and Imperialists were most kind in their treatment of the wounded. I saw a wounded rebel pursued by three Imperialists who wanted to get his head as a trophy. Two of them speared the man to the ground, to hold him still, while the other cut off his head, but before this was accomplished, one of them was shot by another rebel, who rushed to the spot in the hope of getting the head of the Imperialist; but in turn he was shot by the two other Imperialists; so three were killed in trying to get one head. It was commonly reported that many poor countrymen were beheaded by the Imperial troops simply to gain the reward of bravery. And on the other hand many of these soldiers were cut off by the peasantry when found looting, and buried in their gardens. Individuals on two occasions displayed the most foolhardy bravery. A man from a company of Imperialists, who were hiding behind my house, ran out at the corner of my compound, in front of the guard stationed at one of the bastions, and spreading out his arms insulted them in the vilest manner, and called on them to try and shoot him. They fired the cannon and several rounds of musketry before they hit him. When he was wounded, the whole force retired to the camp. Large reinforcements of Imperial troops arrived from Honan and other places in the interior; and this brought about considerable desertions of Shanghai and Ningpo men from the rebel ranks. The Imperialists made frequent attempts at night, to take the city unawares by scaling the walls. These attacks were always made near my house, for the reason that the forces could approach the wall at that point unseen. They placed numbers of ladders against the wall, which were soon crowded with men to the top; but while they were hesitating to proceed, the rebels would throw over a bag of powder with a lighted fuse attached, which illumined the whole scene, whereupon the attacking party would run away.

'On other occasions they would come in great numbers, and, when near, at a given signal the whole army would shout and yell and madly rush about the moat on extemporized bridges towards the wall, with ladders in their hands, all in the dark, the officers spurring up the lagging ones in the rear with their swords. The men would rush up to the top of the wall, but stop there. Each of these frequent

night attacks was followed by a cannonade and firing of musketry. One result of these attacks was to alarm the Shanghai and Ningpo men and increase the number of deserters from the rebels.'

The Imperialists, finding they were unable to take the city by storm, resolved to starve the rebels out. But notwithstanding the besiegers' intrenchments, the rebels procured supplies from the Foreign Settlement. This, and a refusal on the part of foreigners to sell guns to the Imperialists, exasperated them so much that they made offensive demonstrations against the foreign community, and attempted to seize the desired guns by force. There was a large force of Imperialists encamped on the race-course, and these had so frequently insulted foreigners that the Consuls joined in requesting the commander to remove them elsewhere. No reply having been given to this and other similar demands, the commander was informed that unless he withdrew by a stated time he would be attacked. And no notice being taken of this ultimatum, a little force of three hundred foreigners, made up of volunteers and English and American marines and blue jackets, marched out to attack them. An offer of assistance from the Triads had been declined. This little force, after a short exchange of fire, in which one foreigner was severely wounded and several Imperialists shot, drove the enemy from the ground and destroyed the camps. A fleet of piratical junks that had been taken into the Imperial service was to have assisted against the foreigners; but it was overawed and prevented by the guns of the foreign men-of-war. On seeing the defeat of the Imperialists, the Triads rushed from the city and destroyed other camps. The next day the Imperialists begged forgiveness for what had happened, and the trouble with foreigners ended.

The Triads next became involved with the French over some operations they began on the French Concession. After an interchange of shot in which some of the French were wounded, the French Admiral opened fire on the city from two war-ships, and a breach having been made in the wall, he sent two hundred men to the attack. These clambered on the walls and formed without opposition, but there speedily came a volley from the invisible foe that left thirteen dead and over thirty wounded. The others proceeded along the wall to the North gate, which they opened to the Imperialists and then retired. A large force of Imperialists soon occupied the wall from the West gate, round by the north, to the East gate, and it was thought all was over with the Triads. The Imperialists were afraid to enter the city, however, and a rebel leader with two hundred men rushed at them with a tremendous yell, which so overwhelmed them with terror, that, without taking time to run to the gates, they jumped off the wall and many were killed and still more wounded by the fall or by falling on their spears. Those of the Imperialists who escaped fled to their camp and the rebels closed the gate.

The Imperialists subsequently attempted to undermine the city walls. With this object in view they occupied the Ningpo joss-house, about a hundred feet from the city walls, and converted it into a battery. Inside this joss-house they sank a shaft from which they sought to reach the walls by tunnelling underneath the moat. There were a great many coffins stored in the joss-house and these were emptied and used to support the ground in the mining operations. One day, while emptying these coffins of their gruesome contents, one was found which, instead of human remains, contained a large quantity of sycee and gold bars. A wealthy man

had got up a mock funeral in order to deposit his riches in what he considered safety. After that find, the emptying of the coffins became interesting.

Over ten coffin-lined holes were bored below the moat, but the Triads found out the direction of each, as it approached the walls, and a few men lowered outside the walls at night counteracted the long and arduous toil of their enemy.

In their operations against another part of the wall the Imperialists were more successful. They one day fired two mines under the little South gate. The first explosion brought a crowd of rebels to the defence and the second blew them to atoms. On the Imperialist side the Fu-tai Ch'ing was killed by a brick from the explosion. This man had anticipated the capture of the city as a result of the firing of these mines, and he had issued an order that, on entering it, all who wore long hair were to be put to death. As the rebels had compelled all within the walls to let their hair grow, his order would have led to a general massacre of the inhabitants.

A subsequent mine explosion and attempt to storm the city, is very graphically described by the Reverend Dr. Yates. "After waiting a little time, they began again to mine at the Ningpo joss-house. This time they worked eastward, under a little creek and then turned southward under the city moat. They succeeded in reaching the wall, and excavated a space sufficiently large to hold nine coffins end to end, which were filled with powder and connected by a train. They had by experiment been able to calculate their time, and arranged to explode it just after daybreak, when there would be the fewest rebels on the wall to oppose their entrance into the city. The train was fired by a joss-stick, a similar one to which was lighted at the same time in the Ningpo joss-house, where a storming party of about two thousand men had assembled, having bridges to cross the moat. The mine went off a little after daybreak, with a tremendous report and violent concussion. My house was greatly shattered, doors and windows being forced in. I rushed to the verandah and had a full longitudinal view of the position. Then followed a scene which is indescribable. On the walls from the West to the East Gate, there was a beating of at least five hundred gongs by the terror-stricken guards. The two thousand Imperialists streamed out of their one door of exit, raising a war shout, and rushing across the extemporized bridges, sought to enter the breach, which was about sixty feet wide, the wall being not more than three feet high. Before they succeeded in doing so, their way was impeded by a wall of fire, for the rebels, expecting this, were prepared with a number of oil jars filled with the material of which Chinese stink-pots are made. These were soon placed in the breach and ignited, and in a moment the wall of fire was higher than the city wall; the rebels too, were prepared with ping-dongs from which they poured streams of fire into the mass of the Imperialists, who by this time were crowded between the moat and the city wall. They also were prepared with ordinary wine jars, filled with the same offensive and inflammable material, which they ignited and flung from the top of the wall upon the soldiers below. These exploded like shells, and spread fire in the very midst of the Imperialists. The burning which followed was dreadful. Men's clothing was all ablaze, their powder horns exploded at their sides, fire was everywhere, and men rushed all ablaze into the moat. During the whole of this, there was the most terrible yelling and shouting and beating of gongs, and throwing of bricks off the city wall by those who had no fire weapons.

When the combustible material in the breach was consumed, three Imperialist soldiers stepped to the front, in line, with short swords and shields, three rebels stepped through the breach and confronted them in like manner, and while these were going through the customary nine evolutions preparatory to the plunge, the rebels, who had mustered about two hundred strong, raised the war-whoop and rushed through the breach in the wall. The Imperialists fell back *en masse* into the moat, and scrambled out on the other side, making for the single door of the joss-house, the rebels hacking at their rear, and flinging powder-bags into the crowd, which ignited under their feet and brought destruction to many. It was some time before they could get into their retreat, and the commingling of the sounds of the wounded, the terror-stricken and the victors is indescribable.

'When the Imperialists got safely inside, they rushed to their guns to bring them to bear upon the breach, but the rebels flung stink-pots over the battery, one of which fell into the magazine and exploded it, blowing off the roof of the joss-house. All the Imperialists not killed or buried beneath the ruins at once fled, by a back door, to their battery at the top of the Rue du Consulat.'

The rebels repaired the breach in the wall, and the Imperialists having lost all hope of taking the city by storm, once more set about starving out the defenders. With this object in view, they built walls almost surrounding those of the city, and thus cut off all supplies. On this the Triads, who consisted almost entirely of Cantonese and Fukienese, decided to abandon the city. And this was not so difficult as it seemed, surrounded as they were by enemies, for they found friends in the Imperialist camp who agreed to conduct them from the city in safety. It was arranged that Liu and Ah Ling were to meet at night outside the West Gate and there be joined by a guard of Imperialists, who were to conduct them past the camps. Ah Ling and his followers missed their way in the dark, but at daybreak they made a dash for the Foreign Settlement. Many were caught, however, and beheaded. Ah Ling, disguised and carrying a basket and an oil jar, passed though crowds of soldiers to a place of safety. Liu's forces got safely away and, it is supposed, subsequently joined the Taipings. On the morning after the Triads' departure, the inhabitants informed the Imperialists of what had occurred, and they entered and set fire to the city. The fire burnt for days and destroyed a great part of the city. Thus ended a siege carried on for a year and a half by soldiers against an undisciplined mob.

As early as 1850, the Triads were in rebellion in several parts of Kwangtung and Kwangsi. Afterwards, when they saw Hung Hsiu-ch'üan and his little army of God-worshippers fighting successfully against all the Imperialists sent against them, they felt encouraged and broke out in other places in those provinces, so that by 1854 every district in Kwangtung and a great part of Kwangsi, was in open rebellion. In this year the important cities of Shiu-hing-fu, the second in the Kwangtung province, Fatshan, Tai-leung, and Tungkun, were captured, and Canton was partly invested by the Triads. The Pearl River from Dane's Island to Creek Pagoda was also held and controlled by them. The leaders of the Triad forces occupying the neighbourhood of Canton were Ho A Luk, a native of Shun-tak, who before the outbreak had led a very dissolute life, and Chan Hing-lung, who had been a notorious gambler. Notwithstanding their past lives and want of military training these men became powerful chiefs in the attempt to re-establish the Ming Dynasty. For this was the avowed object for which they fought, and their flags bore the Triad legend 'Rebel against Tsing; Return to Ming.' They had the good sense, too, to

keep on friendly terms, so far as possible, with foreigners. This trait distinguished them from the Imperalists, who, while securing foreign aid and using foreign flags to ensure a safe passage past the Triad forts and fleet, for their junks conveying provisions to the blockaded city of Canton, knew not how to be civil to those befriending them. It was this benevolent foreign neutrality shown to the Imperialists here, and much more strikingly afterwards in the north to those fighting the Taipings, that saved the empire for the Manchus and plunged it back into the barbarism from which it seemed about to emerge. Had Canton fallen at this period, the whole south of the empire must have fallen with it.

In November 1854 some rich merchants in Canton fitted out a naval expedition against Fatshan. In the battle that ensued the Triads were victorious. They captured forty or fifty Imperialist junks and slew a great number of soldiers. They also took a great many prisoners, and amongst them an American and an Englishman who were subsequently released. This mercy was not extended to the Chinese, however, for five hundred of those taken were decapitated. At this time the Triad fleet numbered seven hundred junks. In January, 1855, a part of this fleet destroyed forty-four large Imperialist junks, in an engagement on the Pearl River.

Foreigners engaged in trade with Canton had for a long time felt the ill effects of the rebellion, and seeing no immediate prospect of success for the Triads, they, especially the English, who suffered most, began to covertly assist the Imperialists. At the same time dissension broke out amongst the Triad chiefs, which led to the defeat of Ho A Luk in an engagement at San-chau, near Canton. After the battle Ho A Luk escaped with a large part of his army into Kiangsi, and 8000 others passed into Kwangsi and joined the Triad General Lo, who was then besieging Kuei-lin, the capital of that province with 120,000 men. Towards the end of 1855, the Imperialist cause began to brighten and a gloomy period of bloodshed and ruthless cruelty arrived, for those who took part, no matter how unwillingly, or were suspected of having taken part in the rebellion. As the cities and large villages fell into the hands of the Imperialists, men, women, and children were butchered by hundreds and thousands. Great numbers were taken to Canton and beheaded. When in the course of time the Triads vacated Shiu-hung-fu without fighting, the inhabitants expected mercy from the Imperialists; but they might as reasonably have expected it from starving wolves. They were driven to Canton in parties of five hundred; and as many as ten thousand were confined in that city at one time and kept without food for several days. Consequently when the time for a form of trial arrived, they showed the utmost callousness to their fate. They knew they were foredoomed, and when they were condemned, they got into the executioners' baskets with apparent satisfaction. The work of decapitation was carried on at the rate of seven or eight hundred a day, until the ten thousand, as well as thousands of others from other places, were put to death. Some were skinned alive, and others were cut and hacked and made to suffer the terrible "lingering death." It has been estimated that a million lives of men, women, and children, were taken in the Kwangtung province before the vengeance of that cruel tyrant, the Viceroy Yeh, was glutted. Vengeance fell swift and sure, on the great Viceroy, too, for, having provoked the English to war, he was two years later a prisoner in their hands, on his way to India to die there, execrated and undeservedly stigmatized as a traitor by his own countrymen, after all the terrible proofs of patriotism he had shown.

Notwithstanding the strong measures adopted by Yeh and other officials to suppress the Triad rebellion, it continued to smoulder, with occasional outbursts in the Kwangtung, Kwangsi, Kiangsi, and Fokien provinces. The occupation of Canton by the English and French, and the march of a Taiping army, under General Shih Ta-kai, from Hunan into Kwangsi, to attempt the capture of Kwei-lin, revived the hopes and increased the activity of the Triad party, and in 1858 there was an army of several thousands of them assembled in the north of Kwangtung under Ch'en Chin-kang. This chief contemplated an attack on Canton, and only waited for the departure of the allied forces to put his plans in operation. It happened that the Taiping army, in its attack on Kwei-lin, met with such vigorous resistance from the Imperialists that it was compelled to raise the siege and was driven into Kwangtung, to increase the disorder that already prevailed in the north of the province. A portion of this fugitive army joined the Triad army and considerably increased it, while the main body marched into Kwangsi.

Immediately on the departure of the Taipings the Imperialists gathered in force to attack the Triads, and this time found a judicious use of bribe-money and offers of reward, more potent than their swords had ever been in defeating them. An Imperialist captain named Fang Yao—since known to Chinese and foreigners alike as the popular and powerful Admiral Fang,—by bribes and promises of appointments in the Imperial army, induced Ch'eng Chin, then better known by the sobriquet of Taihau Kam or Big-mouthed Kam, the second in command, and other Triad officers, to assassinate Ch'en Chin-kang and surrender themselves with most of their followers to the Imperialists. Thus, as the Chinese say, Ch'eng Chin cut off the head of his chief (although he was his maternal uncle) to enjoy lasting glory.

But Ch'en Chin-kang's was not the only head to fall. The Imperialists had gained a victory and, to ensure promotion for the officers, it was necessary to report a bloody battle, although the deaths were all on the side of the betrayed and defenceless Triads, more than two thousand of whom were decapitated. Then, when the Imperialists regained the upper hand, dire punishment was inflicted on the Triads who for ten years had spread anarchy throughout Kwangtung and the borders of the adjoining provinces. There was no mercy shown to those who were caught, and but little to their families. Still, many succeeded in escaping to Hongkong, whence they put themselves beyond the reach of Imperialists, to act as propagandists of their society, and inculcate a hatred of Manchu rule in other hands.

One incident that occurred during those days of bloodshed deserves to be recorded, along with its sequel, if only as an example of the strong feeling of gratitude the Chinese possess, and to show there was some sense of mercy amongst all the callousness of the period.

In 1854 a Triad army, commanded by Tai Chün-kat, attacked Taileung, the chief city of the Shuntak district and captured it after half an hour's fighting. Tai Chün-kat, who appears to have been of a merciful disposition, successfully exerted himself in preventing the gentry and wealthy inhabitants from being plundered by his soldiers. One day, while he held the city, an Imperialist soldier, who was suspected of being a spy, was caught and brought to him, but instead

of having him executed, as was expected, he ordered him to be released. The soldier had not gone far, however, before he was recaptured by another party and brought back. This time he displayed a reckless boldness, and told Tai Chün-kat he might as well cut his head off, as it was useless attempting to get away from the place. The chief, however, again ordered his release, and sent a soldier with him carrying a warrant to see him safely away from the city. Subsequently, when the rebellion, that then raged throughout the province, was quenched in human blood, Tai Chün-kat escaped to Hongkong. He resided there a few years and then returned to his native place, in the Shuntak district, where through the powerful influence of the gentry whom he had protected, he was allowed to live unmolested. He used to pay occasional visits to Canton, and while there, lodged in a bank in which he had an interest. Not long since, while a military officer holding high rank in the province was conversing with one of the bankers, Tai Chün-kat was incidentally spoken of, on which the officer expressed a desire to meet him. On the officer giving his assurance that he had no desire to injure Tai Chün-kat, the banker promised to inform him when he came again. Some time after, when Tai Chün-kat visited the banker, the officer was informed and he sent his official sedan chair with an invitation to him to go to his official residence. He went and on arrival was ushered in with the greatest respect and conducted to the seat of honour. He was astonished and unable to comprehend the reason for this kind of treatment, until the officer asked if he recollected on one occasion, while holding Taileung in the Triad cause, sparing the life of an Imperialist soldier, who was brought before him as a spy, and finally sending him with an escort beyond the operations of the Triad force. Tai Chün-kat failed to recollect the matter at first, but, by mentioning several incidents that occurred at the time, the officer succeeded in reminding him of the affair. He then told him that he was the soldier whose life he spared and that he had often wished for an opportunity to show his gratitude, and happening to hear he was alive, decided to see him. He then sent for his wife and children and commanded them to kneel to the good old man to whom they were all so much indebted. They all treated him with the greatest respect; and before parting with the old Triad chief, the officer offered him the command of one of the large mandarin junks that patrol the Pearl River, which he thankfully declined.

In 1886 there was an insurrection of about three thousand Triad men, under their chiefs Chan King-chung and Wong Paú-shik, at Nimshan in the Waichau prefecture of the Kwangtung province. This was chiefly amongst the Hakka population and was caused by the oppressive acts of Government officials, several of whom were slain at the first outbreak. On this occasion four hundred men from Hongkong, principally stonecutters, assembled at Kowloon, armed with swords and revolvers and commanded by two chiefs, named Ho Ye-mo and Aú Shai-chü, whose aim was to reinforce the Nimshan army. But on reaching Hachung, in the Kwaishin district, they heard of the defeat of the Nimshan rebels by Admiral Fang and General Ch'eng, and they dispersed without coming to blows. The Wai-chau rebels were badly armed and consequently this rising was easily suppressed. Most of the chiefs escaped to Hongkong and Singapore, where, in both colonies, they have, by their lawless conduct, given considerable trouble to the authorities, in consequence of which some of them have been banished from the first-named place. Others took to piracy, and amongst these were Ch'an Iú and two or three others of those decapitated on the beach at Kowloon in 1891, for looting the S.S. *Namoa* and murdering the captain and others. The last Triad rising was in

the beginning of 1892, when a considerable body of men, who were driven to desperation by distress, rose in a thickly-wooded mountainous tract, known as the Tai-yan mountains on the borders of the Sanning, Yanping, and Yeung-chun districts, in the Kwangtung province, under the leadership of a man named Tam Wan-tsing, and under a standard bearing the character Hung. Many recruits joined them and at one time there were several thousands of them, who robbed and plundered the neighbourhood and even threatened the important city of Yeungkong. Troops were despatched from Canton to co-operate with the local trained bands in attacking them by land, and gun vessels were sent to guard the coast and prevent the insurgents from escaping by sea. Though the rebels were supplied with foreign arms, after some severe fighting, in which the Government troops had many killed and wounded, the movement was entirely crushed.

The foregoing is a brief history of the most prominent of the open acts of hostility the Triad Society has displayed towards the Government of China. For more than a hundred years, through its secret influence in the provinces in which it has been established, it has been a constant source of worry and anxiety to officials entrusted with the preservation of law and order. Though interdicted by the most stringent penal laws, it has continued to flourish and terrorize over mandarins and people alike, and probably the number of its adherents was never greater than now. It has made itself obnoxious to the people on account of the continual acts of extortion they have had to submit to, through dread of the consequences that would arise from any appeal to the authorities against it, and the Government officials have seen in it a standing menace to society that they have been powerless to remove and afraid to interfere with. To them it has been a hidden mine which, through fear of explosion, they have dreaded to approach. Nevertheless it has seldom, if ever, shown the blood-thirsty spirit and utter disregard for life and property of the Nihilist and Anarchist Societies of Europe. When its members have struck down an unpopular official, they have done it openly and in anticipation of the consequences. And the influence of the Triad Society has not been altogether prejudicial to the welfare of the nation either, for the officials, through dread of rousing the people to action, have undoubtedly refrained from many deeds of oppression they would otherwise have perpetrated. This is no little matter in a country like China, in which it is so dangerous to complain against those who govern, and in which there are no newspapers or other means of criticising their conduct or giving vent to public feeling.

THE TRIAD SOCIETY OUTSIDE OF CHINA.

It might reasonably be supposed that a society instituted like the Triad, for the purpose of overthrowing the Manchu rule in China and re-establishing the Ming dynasty, would find little scope for its influence amongst the three million Chinese outside the empire, and that if it did exist in other countries, its propagandists would avoid giving trouble or acting inimically to the Governments under which they reside. But such is not the case, for it is found that nearly all Chinese who leave their country join the society, and, although its adherents have not actually openly rebelled against or attempted to overthrow other Governments, they have, by their covert influence, often caused serious riots, which have sometimes resulted in loss of life; and they have also, through their insidious way of operating on the minds of the people, constantly interfered with the proper

course of justice. This has been remarked ever since emigrants from China commenced to propagate the principles of the society in other lands. But, while in China the chief aim put forward by the society is the overthrow of the Manchu power; in other countries, although initiations are still carried on under the same ritual, the combination for mutual benefit in time of poverty, sickness, and death, is made the main object. And the benefits to be derived do not cease even at death, for, when there is no near relation to attend to a dead member, the brotherhood sees the burial rites performed, continues the sacrifice to his soul, and in due course forwards his bones to China, there to find a last resting place and moulder and mix with the dust of his beloved flowery land. These attentions make membership so desirable that most Chinese emigrants join the Society.

Early in this century the brotherhood was accused of fostering crime and aiding criminals to escape from justice in India and in the settlements in the Indian Archipelago to which Chinese had already flocked from Fokien and Kwangtung, the birth-place and the cradle of the society, and the Governments of those settlements were impotent to cope with it. It not only caused trouble by committing crime and screening offenders from justice, but, in consequence of the members of various lodges disagreeing with each other, riots between members of different lodges became frequent. In the Straits Settlements some of these riots were only suppressed after much bloodshed. One remarkable feature of these fights, however, is that the rioters have seldom, if ever, displayed a rebellious spirit towards the Government, nor even offered resistance to the police who have interposed to suppress them. On the other hand, when Great Britain was at war with China in 1841, all the Triad lodges in Singapore cordially co-operated with the British in their operations, in hopes that the Manchus would be overthrown and the Mings set up again.

One of the objections raised against the society in the Straits Settlements was that when the chiefs of the lodges were unscrupulous characters they terrorized over the people and levied blackmail on them through a set of blackguards they were always able to command, and who readily obeyed all their behests, no matter how unlawful they were. To remedy this and other evils, the Government made it obligatory for members of all lodges to register themselves. By this means the members were placed to a certain extent under surveillance, and the Government knew who were the headmen whom they could hold responsible for any illegal acts of the members of their respective lodges. This plan appears to have worked advantageously for several years. But recently the Government has gone much further. It has now undertaken the task of suppressing the society altogether, and that, in a Colony holding jurisdiction over several hundred thousand Chinese, of whom not less than nine-tenths are Triad members. It will now have to deal with the same class of members working more secretly and with hostile feeling towards it. The Government officials will have to act against a people greatly differing from them in language and customs, and amongst themselves so much in language that those from different parts of China cannot understand each other's talk. When it is known how few of those responsible for the suppression are acquainted to any useful extent with even one of the Chinese dialects, and consequently how likely they are to be misled by designing persons, their difficulty becomes apparent.

The society appears to have made itself just as obnoxious to the Government in the Dutch settlements of the Archipelago, as in the British, and in a similar manner.

In Siam, too, it appears to be very powerful, and some great riots in that country have been attributed to it, while on some occasions it has stood up against the oppression of unjust officials. It has made its evil influence felt in Australia, and numerous complaints have been made against it there. In California, where it is known to the Americans by the name of the High Binders, it has made itself notorious in consequence of the numerous daring murders and other criminal offences, especially that of levying blackmail, imputed to it. The perpetrators of most of these crimes have escaped from justice through the secret influence and connivance of the brotherhood.

The history of the society in Hongkong dates from the founding of the Colony, and the brotherhood appears to have begun early to counteract good government. In 1845 there was an ordinance passed against it, by which membership was made felony, punishable with three years' imprisonment, with branding on the cheek and deportation at the expiration of the sentence. This ordinance was, however, disallowed by the Home Government and another was substituted in the same year, in which only persons participating in an unlawful act arising out of their connexion with the society could be held guilty of an offence. Moreover, branding was to be imposed only at discretion of the judge, and inflicted on the arm instead of on the cheek. Deportation was abolished. But the provisions of this ordinance do not appear to have been very strictly enforced, and it remained pretty much a dead letter, while the society continued to flourish; without, however, giving the Government trouble by any open acts of hostility. In 1857, when England was again at war with China and preparations were being made in Hongkong to attack Canton, a peculiarly constructed commissariat force of eight hundred coolies, known as the 'Bamboo Corps,' was formed. Most of the men of this force were Hakkas and probably all were Triad men. During the operations at Canton they worked faithfully and fearlessly, and in all situations of danger showed a remarkable disregard for life. And when a few months later the great viceroy Yeh was being taken as a prisoner on board an English man-of-war, nothing annoyed him so much as the jeers of the coolies of this crops, who, on meeting him on his way to the jetty, dropped their loads and saluted him with roars of laughter, which so angered him that he gnashed his teeth with rage. While this war was in progress some of the Triad leaders proposed to co-operate with the British forces in driving the Manchus from the empire.

It is not always easy to ascertain what deeds can rightly be imputed to the society, as it is not an uncommon occurrence for persons unconnected with it to throw on it the blame of their own misdeeds. Something like this happened in 1884, when the cargo boatmen, acting under the influence of Chinese officials, brought to bear on them through influential Chinese residents in the colony, struck from working on French ships; France being then at war with China. Perhaps such patriotism is little deserving of blame. But the strike unfortunately led to rioting and an attack on foreigners; and blood was shed before tranquillity was restored. The really guilty parties threw the blame of this affair on the Triad men, who were probably entirely innocent, and several heads of the society, (amongst whom was one venerable-looking white-bearded old man, who had been in the colony ever since the British occupation and had never been guilty of any offence against the laws, except perhaps that of being a Triad member), were banished, under an ordinance made *after the riot.*

There was a horrible crime committed on the fifth of November, 1884, in the little village of Tsat-tsze-mui, which there is little doubt was rightly laid at the door of the society. On the day in question a Hakka man was discovered committing adultery with a Hakka woman, in a house in the village. The woman was caught at once, but the man ran off followed by several other men shouting thief. An Indian watchman stopped the man and, believing he had really stolen something, handed him over to his pursuers. These took him back to the village, where he and the woman were tried by a Triad tribunal and in accordance with its decree put to death and dismembered. It is not unlikely the dismemberment was commenced first and caused death. The pieces of the bodies of the wretched murdered couple were weighted and thrown into the sea ; but in two days some of them began to float and became silent evidence that a horrible crime had been committed. For several days various parts of the bodies were found, some floating in the sea and others left by the tide on the shore, and in the meantime the Police had discovered who the murdered persons were ; but not until the principal perpetrators of the crime, including the husband of the murdered woman, had escaped from the Colony. Every adult in the village must have been cognizant of the crime, and most of them must have participated in it, but the influence of the society is so great that all were silent, and although over a score of persons were arrested, it was impossible to bring the crime home to them. And it would have been just as difficult to have secured a conviction against the husband and the other principals in the crime who escaped, if they had been captured.

About a year later, a Hakka employed on the Taitam reservoir suddenly disappeared, and his friends obtained information which satisfied them that he had been murdered for committing adultery with a brother Triad-man's wife. Several men who were regarded as his murderers left the colony as soon as the Police began to institute inquiries into the affair. On this occassion it was rumoured that the murdered man's body was cut into pieces and put in a cement barrel, which was sunk in Taitam Bay.

In 1886 the Society brought itself into prominence on account of quarrels and fights amongst members of different lodges, respecting the levying of squeezes on those engaged in the coolie emigration trade. The principal lodges concerned in these disturbances were the Man On, the Fuk I Hing and the Hoi Luk. The chief of the Man On lodge was a Chinese detective, and there were Government servants connected with the others. The detective was arrested and committed for trial at the Supreme Court on a charge of committing unlawful acts in connection with the Society. He was allowed out on bail, and, although his chances of conviction were extremely doubtful, he absconded to his native place in the Kwaishin district. The Chinese authorities obtained information of his whereabouts and a party of soldiers was despatched to arrest him. He resisted the soldiers with firearms, in consequence of which they shot and speared him in several places, and he survived capture only a short time. Since then there have been frequent fights on a small scale, in which lethal weapons have been used and serious wounds inflicted, between the Man On and the Fuk I Hing men. Several men on each side have been imprisoned and some have been banished for taking part in these disturbances.

In 1887 there was an Ordinance passed against this and other similar secret Societies. Under this Ordinance office bearers in the Society were liable to a fine of

$1,000 and imprisonment, and members were liable to a fine of $500 and imprisonment. The Ordinance also prohibits the holding of meetings. But notwithstanding the prohibition there are from twenty to thirty houses in the Colony which the Police have good cause to believe to be Triad lodges, although they have not the means of proving them to be such. These houses are generally furnished like ordinary guild meeting places. The walls are adorned with gaudy scrolls and flags, and lists of members contributing to charitable purposes in connection with the Society. The flags, besides adorning the lodges on ordinary occasions, are sometimes carried about the streets in processions. All lodges have shrines to Kwanti, the God of War, whom the members seem to regard as their tutelar deity. They honour him by keeping the birthday of his son, Kwang Ping, on the 13th day of the 5th month, and the anniversary of his own ascension to heaven, on the 24th day of the 6th month, with feasting and rejoicing; and many hundreds of them assemble in the restaurants of the Colony for this purpose on these days; but especially on the first of them. But the Kwanti shrine is not peculiar to Triad lodges, consequently there is nothing on ordinary occasions, and very little even when initiations are held now, to denote their real character.

In some lodges the members are chiefly Puntis, and, as a rule, these are the most lawless. They combine to commit crime and screen their brother evil-doers both in and out of the Colony. Some of them are especially active in making predatory excursions and armed attacks on defenceless villages on the numerous creeks of the Canton River. They also, by using threats of attack and arson, succeed in extorting blackmail from the villages, which the latter pay without daring to complain. The members of both the Man On and the Fuk I Hing lodges are Hoklos, and these, like the Fokienese and others speaking a similar dialect, combine principally for mutual assistance in sickness and distress, or their quarrels. Some of the Hakkas combine to commit unlawful acts such as piracy, armed robberies and blackmailing, but most of them seem to carry out the precepts handed down and keep the aim in view for which the Society was founded, in a manner superior to the others. It is estimated that about a third of the male population of the Colony and many females are more or less active members. The difficulty of suppressing such an organisation, as well as the facilities it affords criminals for escaping from justice will readily be seen.

Of the members, many, no doubt, join because of the benefits they expect to derive in sickness and distress and for mutual protection; others join to secure to themselves an immunity from oppression by the brotherhoood, which, they suppose, they might otherwise have to endure; others join through mere curiosity; and others doubtless join in a patriotic spirit with the hope of some day restoring a Chinese dynasty to their country. But on the whole there is far too much selfishness for patriotism to flourish in. The leading members seek profit and aggrandisement for themselves rather than to benefit the Society or their country. This selfishness, with its disintegrating effect, deprives the Society of the power to act dangerously towards the Governments of countries other than China and to start successful rebellion in the latter county. But the Society contains a dangerous element in the great number of persons bound together by the same oaths and imbued with the same hatred of the Manchu power. And should a man arise from amongst them with the ability to bring all those who have sworn fidelity to the Society's cause to act in unity, and in *accordance with their oaths,* and to instil a feeling of enthusiasm into their bosoms,

they would constitute a force before whom the miserable soldiery of the south of China, many of whom are Triad men already, would melt away like snow in the sunshine, and the doom of the Manchu rulers would probably be sealed.

THE TRADITIONAL ACCOUNT OF THE SOCIETY'S ORIGIN.

In order to obtain an understanding of the ritual of the Triad Society it is necessary that the reader should be acquainted with the legendary and traditional account of the Society's origin, that is received, believed in, and transmitted from age to age by its members. Without this knowledge many references in the ritual to things, places, and persons, and their acts, appear meaningless. And it is only fair to observe that, though this account teems with what is miraculous and absurd, equally as great absurdities are believed in by nine-tenths of the Chinese of the present day.

According to the tradition, in former times there existed, embowered amidst trees, in a secluded and romantic spot, amongst the Chiu-lien hills (1) in the Pu-tien district (2) of the Fuchiu prefecture, (3) in the Fokien province, a Budhist monastery, known as the Shao-lin-tsze, (4) which was said to have been built by a priest named Tah-tsun-ye-ye, (5) in the time of the Tang dynasty. It had consequently stood nearly a thousand years, at the time in the seventeenth century, when the occurrences to be described are said to have taken place. The monks of this monastery, although doubtless as devout as others were, instead of devoting all their time to religious duties, spent most of it in studying military tactics and strategy, fencing and other warlike arts, in all of which they had become so expert, in an age when personal prowess still played an important part in warfare, as to be celebrated throughout the empire. And they did not confine their teaching to the priesthood, consequently numbers who desired to excel in arms flocked to them from all parts, until the place resembled a military seminary rather than a monastery.

It happened in the regin of Kanghi, or as some say, that Yung-cheng, the Prince of Silu (6), a tributary State, placed by some on the western frontiers, by others near Annam, and by others in Formosa, threw off his allegiance, invaded China, and defeated with great loss every army sent against him. In consequence of these continual defeats the emperor called a Council of State, at which it was decided to post proclamations throughout the empire offering great rewards to all persons, whether noble or mean, males of females, or Buddhist or Taoist priests, who would come forward and subdue the trrible Silu State, and free China from her foe. It happened that Cheng Kiun-tah, (7) a man who had studied and taken high honours at the Shao-lin monastery, saw the proclamation, and hurried off to hold a consultation with the one hundred and twenty-eight monks who then dwelt in the monastery. They decided to offer their services to the emperor, and went in a body and tore down the proclamation, which was a sign that they undertook the matter referred to. The imperial guard in charge of the proclamation took them to court, where they had an interview with the emperor, who inquired whence they came and what their abilities were. Having satisfied his majesty on these points, he accepted their

(1) 九連山, (2) 浦田縣,
(3) 福洲府, (4) 少林寺,
(5) 達尊爺爺, (6) 西魯,
(7) 鄭君達,

service with pleasure, raised them all to the rank of general, and offered them whatever assistance in men and money they required. They told him they required horses and provisions; but they did not require a single soldier. Their modest requirements were soon supplied. The emperor then conferred plenary power upon them and gave them a sword and a triangular iron seal with the characters 家后日山 *Chia hau jih shan* engraved on it. Finally a lucky day was selected and the militant monks marched off to fight, and Cheng Kiun-tah went with them in charge of the commissariat. These heroes cut their way through hills, bridged rivers, and in a short time reached Silu, where they encamped and built a strong stockade. Before long the Silu army arrived on the scene and commenced the attack. The monks did not remain long on the defensive. In their first engagement they rode through the barbarian army, hacking and slashing the soldiers as easily as if they were splitting bamboos. And so they fought battle after battle until the Silu prince, seeing the utter futility of attempting to conquer such warriors, sued for peace, which was granted on his binding himself by treaty to send yearly tribute to China as before. In less than three months the Silu State was subdued, apparently without loss of life on the priestly side, and the victorious little army returned amidst triumphal songs to the capital. As one quatrain says:

'The army of our country came,
The conquerors of the Silu land,
Throughout the State was spread their fame,
As marched through songs our gallant band.'

On the return of the victors the emperor was so delighted at their success, that he offered them whatever offices they desired; but these monks were no office-seekers, and, after consulting together on the offer, they begged to be allowed to retire, to live in seclusion, in their monastery. Cheng Kiun-tah, however, had no such priestly, scruples and he accepted the office of commandant of Ti-chen. Besides giving the monks money and costly silks, and entertaining them at a feast, which lasted three days, his majesty gave them a large tablet with the inscription 御澤恩重 'Imperial favour, kindness, and honour,' engraved on it; and three pairs of antithetical scrolls, on one of which were the lines 英雄居第一豪傑定無雙 'First in bravery, matchless heroes; on another 不用文章朝聖主全憑武藝見君皇, 'It was not by learning that got to court, through warlike skill they saw the emperor;' and on the other 出門朝見君皇面入寺方知古佛心 'Going out to court, the Prince's face is seen; entering the temple, Buddha's mind is known.' When they took their departure, his majesty personally saw them out of the place. On their return to Shao-lin-tsze, the monks arranged their presents for the inspection of the country people who had turned out in great numbers to welcome them home.

It happened that before many years the calm sea was ruffled, and there was a thunder-clap heard in a serene and cloudless sky. At this time there were two traitors high in office at court, named respectively Ch'en Wan-yaû and Chang Chin-tsiu, who, except for the difficulty of bribing or defeating in arms the brave monks of Shao-lin-tse, looked on the empire as well within their grasp. In order to remove the monks, these officers drew up a memorial to the emperor accusing them of treacherous designs, and setting forth how easy it would be for those who had without difficulty conquered the Silu army, which appeared invincible to his soldiers,

to conquer China. They showed him how the fate of the country rested with the monks, who could overthrow his dynasty as easily as they could turn their heads around. The emperor became alarmed and asked, as they were unable to conquer them, what they could do. They applied for three or four hundred of his guards in order to destroy the monks. But his majesty ridiculed the notion of sending such a small force against such warriors, until they informed him that they intended to set the monastery on fire and blow it up with gunpowder. He then placed several hundred imperial guards at their command and they set out with them for Fokien. The monastery was in such a secluded spot that on arriving at the Chiu-lien hills they could not readily find it. But it happened that while they were inquiring as to its whereabouts, they came across a priest named Ma I-fuh (8). This man had ranked the seventh in military skill amongst the Shaolin monks, but he was a votary of Venus as well as of Mars and Buddha and, because of his too fervid passion and amorous attention towards Kuo Siu-ying (9) and Cheng Yü-lan (10), the wife and sister respectively of Cheng Kiun-tah, he had been flogged and expelled from the monastery. And it was while still enraged at the treatment meted out to him, and consuming with hatred towards his former associates, that he was met by those intent on destroying the monastery and its occupants, and they found in him a ready and willing tool for assisting in their horrible work. On their agreeing to make him an officer he conducted them at night to the monastery. The soldiers, after placing gunpowder in several places, surrounded the monastery with inflammable material, to which they set their lighted torches, and the building was speedily all ablaze. As the flames mounted heavenwards, Tah-tsuu-ye, the founder and natural guardian of the monastery, who had long become immortal and an inhabitant of Heaven, saw what was taking place, and sent Chu Kai (11) and Chu Kwang, (12) two other immortals, to the rescue. They pushed outward the back wall, over which eighteen monks, who retained possession of the triangular seal, escaped into a court-yard, and thence passing through a dogs'-hole got clear of the burning edifice. Then, guided by Chu Kai and Chu Kwang, who had transformed themselves one into a yellow and the other into a black fog, they got some distance away, when Ma I-fuh saw them and called the soldiers to pursue them ; but the fogs made themselves so dense as to baffle pursuit, and the fugitives reached Sha-wan-keú, (13) and thence proceeded to Hwang-chün village, (14) where thirteen of the little party died from burns and deprivation. The members say : "They died on the Hwang-chün road, and though a myriad years pass, they shall be avenged !" Tsai Teh-chung, (15) Fang Ta-hung, (15) Ma Chao-hing, (15) Hu Teh-ti and Li Seh-kai, (15) the survivors, are styled the Former Five Patriarchs of the society. Before long Ma I-fuh met a traitor's fate. He was killed by friends of those whom he had betrayed. Thus, because of his having ranked seventh amongst the monks, the word seven is tabooed by the society and the word *kat*, good luck, substituted for it.

The surviving monks, having burned the bodies and concluded the funeral obsequies of their late comrades, concealed themselves under a bridge, where Sie

(8) 馬儀福、 (9) 郭秀英、
(10) 鄭玉蘭、 (11) 朱開、
(12) 朱光、 (13) 沙灣口、
(14) 黃泉村、
(15) 蔡德忠、方大洪、馬超興、胡德帝、李色開、

Pang-hang and Wu Ting-kwei (16) found them, and took them into their boat. They remained in the boat a day, planning how to avenge their wrongs, and on leaving their kind preservers, gave them certain secret signs, for the future recognition of themselves or their friends.

They had no sooner left Hwang-chün than a party of soldiers arrived in search of them. Fortunately, however, they had already told the sad story of their wrongs to Wu Tien-yu, (17) Fang Hwui-ching, (17) Chang Ching-chao, (17) Yang Chang-tso and Lin Ta-chiang, (17) five daring rascals, who rushed to their defence and stayed the pursuit of the soldiers until they had got safely away. The monks continued their flight to Chang-sha-wan-keu (18) in Hwui-cheu-fu, (19) where like the Israelites in their flight from Egypt, they found water in front and an army in rear of them. The immortal Tah-tsun-ye again saw their danger, and again sent Chu Kai and Chu Kwang to the rescue. These first took the shape of clouds which afterwards changed into two planks, one of copper and the other of iron, which came low down and formed a bridge, over which the monks passed to the Pao-chu (20) monastery, where they remained a night and then proceeded to the Kao-chi temple, (21) at Wu-lung Kang, (22) in the Shih-ching district (23). At that place their guardian angels supplied them with food and other necessaries. But nevertheless, three of them were in great distress, and it was only after much persuasion they were induced to accompany their companions in their journey eastward. As it was, they only travelled a short time before they turned back, to find, however, to their great astonishment, that the temple had vanished and everything in the neighbourhood undergone a change. They perceived that they could not remain there, so they again set off and travelled eastward. Before long they learnt that the soldiers were still in pursuit, and to avoid them crossed into Hu-kwang and obtained lodgings for two weeks with Hwang Chang-ching, (24) the righteous keeper of the Yen Wang temple, (35) and his wife, surnamed Chung, (26). On leaving this place they travelled on to Kang-wei, (27) near Mount Ting, (28). There they met Cheng Tao-teh and Cheng Tao-fang, (29) two sons of their old companion in arms, Cheng-Kiun-tah and Kuo Sin-ying, his wife, and Cheng Yü-lan, his sister. This little party were engaged in worshipping at Cheng Kiun-tah's grave, and from them the monks learnt that their old friend had been atrociously strangled with red silk by the traitor Chen Wan-yao (30). The monks joined in worshipping at the tomb and in lamenting over the sad occurrences that had befallen their friends, when a party of soldiers appeared. The little party were in a sad plight indeed. Apparently they had no way of

(16) 謝邦恒、吳廷賁、
(17) 吳天祐、方惠成、張敬照、楊杖佐、株大江、
(18) 長沙灣口、 (19) 惠州府、
(20) 寶珠、 (21) 高溪廟、
(22) 烏龍江、 (23) 石城縣、
(24) 黃昌成、 (25) 閻王廟、
(26) 鍾氏、 (27) 港尾、
(28) 丁山、
(29) 鄭道德、鄭道芳、
(30) 陳文耀、

escape and no means of offering effective resistance. But at this critical moment the precious peach-wood sword of justice suddenly shot out of the head of Cheng Kiun-tah's grave, and was grasped by Kuo Siu-ying. Carved on the hilt of this miraculous sword were two dragons struggling for a pearl, typical of two emperors contending for empire, and near the point the characters *Fan Tsing, Fuh Ming;* (31) subvert Tsing restore Ming. Kuo Siu-ying had only to shake this wonderful sword at a soldier and his head fell off like ripe fruit from a tree. After this remarkable deliverance the parties separated. But before long, a rumour about the wonderful sword reached their enemy Chang Chin-tsiu, (32) and he sent a party of soldiers to search Kuo Siu-ying's house for it. But she obtained information of the intended search, and gave the sword to her sons, who fled with it, and she and Cheng Yülan hastened off and drowned themselves in the San-ho river. Their bodies floated to Kang-wei, where they were found and recognized by Sie Pang-hang. He buried them in the hills above the river and erected tombstones over their graves.

The monks, having heard of Chang Chin-tsiu's latest outrage, determined to punish him. With this object in view they concealed themselves in a wood and waited for his return from Cheng Kiun-tah's house. When he and his escort of soldiers reached the place where the monks were secreted, they rushed on him, and before his soldiers could intervene to save him, cut him into two parts. The soldiers, enraged at this, followed the fleeing monks, who were saved from their fury by the interposition of Wu Tien-ch'ing, (33) Hung Tai-sui, (33) T'ao Pih-tah, (33) Li Shih-ti and Lin Yung-chao. (33.) These are now known to the society as the After Five Patriachs, and are sometimes called the tiger generals. The monks next sought to return to the Kao-chi temple, and got so far as the Pao-chu monastery at Yün Siao-yü (34) and remained there for a few days. At this time they were in the utmost distress and on the verge of despair. They had no place in which to rest, and only desired life that they might gratify their craving for revenge. They even longed for death to come and wash out all their troubles.

Soon after leaving the Pao-chu monastery they met Ch'en Chin-nan, (35) the founder of the society. This man had been a member of the Han-lin academy and had held the office of President of the Censorate. When the emperor decided to have the Siao-lin monastery burnt Ch'en Chin-nan remonstrated with him and thus brought on himself the resentment of the traitors Ch'en Wai-yao and Chang Chin-tsiu, who accused him of belonging to the monks' party and compelled him to resign his offices. He said 'since I am punished for being of their party I will join them.' In this frame of mind he left the capital and returned to his home in Hu-kwang, where, in the Pai-hao-tung, (36) White Stork Grotto, he devoted himself for a while to the study of Taoism, and the occult sciences usually found combined with it. He was then travelling in the guise of a fortune-teller, with the object of assisting the monks and revenging his own injuries. After conversing with the monks he learnt the desperate condition they were in, that they were without food, money, and homes, and he had compassion for them and took them to

(31) 反洪復汨、 (32) 張近秋、
(33) 吳天成、洪太歲、桃必達、李式地、林永招、
(34) 雲霄玉、 (35) 陳近南、
(36) 白鶴洞、

his home and supplied all their wants. So now, when one brother meets another and asks whence he comes, the reply is, 'from the White Stork Grotto.' After residing with Ch'en Chin-nan half a month, he said to them, 'This place is too small to practise warfare in, but near here, at the rear of the Hsia-pu (37) convent, there is an extensive building called the Hung-hua-ting, (38) Red Flower Pavilion; we can use that. There, gentlemen, if you have no objection, we can reside together and scheme to avenge our wrongs.' They agreed to his proposal, and all removed into the Red Flower Pavilion, which they found to be large, airy, clean, and well-lighted, and they were delighted with it.

One day the monks went for a stroll, and, while sauntering along the banks of the Kungwei river, they saw something floating along and drifting with the tide. They approached and examined it and found it was a large stone tripod incense vessel with two ears. They were amazed, and shouted, 'how wonderful.' On further examining it they found on its bottom the characters *Fan Tsing, Fuh Ming*, subvert Tsing restore Ming, and a row of smaller characters said its weight was 52 catties 13 taels. It was of granite and of the same shape as the pewter tripods now in use. But this one was subsequently lost at Keng-i, (39) in Hung-chou (40). The monks carried the incense vessel to a large stone that served as an altar, on which they placed it for the purpose of worshipping; but, owing to not having the necessary objects, they substituted guava twigs and grass for candles and incense sticks, and, having poured from a basin, water instead of wine, they began to pray that the injury done at Shao-lin might be avenged by a Ming ruler. And they were no priests of Baal, for, to their astonishment, the twigs and grass burst into flame and began to burn. They afterwards threw the divining blocks three times, and prayed for a sign that their prayers would be answered, and three times in succession the blocks turned favourably.

After these auspicious signs the monks returned to the Red Flower Pavilion, and told Ch'en Chin-nan what had happened. He said, 'It is the will of Heaven that the Tsing dynasty should be overthrown and the Ming dynasty reinstated; undoubtedly the time for vengeance is fixed.' The same day he raised the Ming standard and issued proclamations calling for soldiers to fight in the Ming cause. Only one hundred and eight men, all of whom had previously assisted the monks, responded to the call. But, at the same time, there appeared on the scene a remarkable youth, not much more than ten years of age, with a fair complexion and red lips, and, like the famous Liú Pei, his arms reached below his knees and his ears drooped to his shoulders. The men seeing his superior mien and manners inquired who he was and why he had come amongst them. He replied, 'I am Chu Hung-chu, (41), a grandson of the emperor Tsung-cheng, (42) by his consort the Lady Li. (43) The empire of my ancestors was invaded and usurped by barbarians, and learning so many gentlemen are in arms in our cause, I have come purposely to take part with you, if you will permit me.' After deliberation the little army unanimously chose him as their ruler. The next day being a lucky one they selected it for

(37) 下普巷、 (38) 紅花亭、
(39) 坑尾、 (40) 杭州、
(41) 朱洪竹、 (42) 崇禎、
(43) 李妃、

sacrificing to their standard, and commencing the great undertaking. Others now flocked to their standard, and Ch'en Chin-nan proposed that a lucky day should be selected, on which all in arms should mix their blood and swear brotherhood by tasting it. Those already in arms were to be styled elder brothers, and those who joined their cause later younger brothers. This was agreed to. The twenty-fifth day of the seventh month of the Chia-yin (44) year was selected by the hsiang-chu, (45) or grandmaster, Ch'en Chin-nan, for the purpose, and he appointed the Red Flower Pavilion as the place in which the oath of brotherhood was to be taken. The members of the brotherhood still all look on the above date as their birthday, and call themselves the Great Association of the Hung family. On this night they were astonished and pleased to see the southern sky open and brilliant stars form the characters 天廷國式 *tien ting kuo sheh*, Heaven's manifestation to the country. And Ch'en Chin-nan, in obedience to the will of Heaven, adopted these four characters for the generalissimo's banner. The same night they saw a brilliant red light in the eastern sky, and, in consequence, adopted the word hung, of the same sound as the word for red, but made up of 3, 8, 20, and 1, for a general surname of all the brethren. There is a verse on the character Hung, which says —

'The third month sees the peach-tree blossoming ;
The eight immortals came to fix the date,
The twentieth day we go to fight with Tsing :
By one word, through all time, is known our fate.'

Chen Chin-nan was the life and soul of the movement, and it was he who planned, contrived, and made all arrangements and appointments. He appointed Su Hung leader of the vanguard ; the five monks to be generals in the centre ; Wu, Hung, T'ao, Li and Lin to be generals ; and sent off Wu, Fang, Chang, Yang, and Lin to Lung-hu-shan to recruit men and horses. Having made all necessary arrangements, Ch'en Chin-nan issued an order informing the little army that they were going to march against the Tsing army the following day. It happened, however, that the Tsing army was much stronger than he expected to find it, and consequently, after a short fight, the Hung army was driven back to the hills. Chen Chin-nan then called a council of war, and, in accordance with its decision, the little army retreated towards the Wan-yün mountain. In their retreat they happened to pass the Wan-yün monastery (46), the abbot of which was known by the name of Wan Yün-lung or Tah-tsung. (47) This man was a native of Tai-chang-fu (48) in Che-kiang and his real name was Hu Te-chi. (49) He was of gigantic stature and immense strength, and he had joined the priesthood to atone for a murder which he had committed in early life. His attention was drawn, by the noise they were making, to the retreating soldiers, and on looking out he was surprised to behold priests amongst the fugitives. He inquired what it all meant ; and, on being informed of what had happened he was very angry. He said, 'So the barbarian dogs act thus contrary to justice and reason do they ? As sure as Buddha has power a Ming emperor shall again be happy in ruling this country. Let us gather heroes to our cause, and next month do our utmost to exterminate the Tsing

(44) 甲寅、 (45) 香主、
(46) 萬雲寺、 (47) 萬雲龍、 or 達宗、
(48) 太昌府、 (49) 胡得起、

barbarians and wipe out the injuries done to our young emperor and to you gentlemen. I will be the great brother to lead you to battle for revenge. Where is the difficulty?' The fugitives replied 'If you, Sir, exert yourself in our cause we shall prosper and enjoy the fortunes of three lives in this.' Chen Chin-nan finding Wan Yün-lung so strongly in their favour, introduced him to the young emperor and appointed him their greatest brother. He mixed his blood with that of the others of the party, and, in the presence of Heaven, drank with them the mixture and swore to exterminate the Tsing and reinstate the Ming Dynasty.

The twentieth day of the eighth month was the day selected for recommencing active hostilities. On that day and daily for over ten days Wan Yün-lung, armed with two large clubs, performed prodigious feats of valour, and slew vast numbers of the Tsing soldiers: but unfortunately on the ninth day of the ninth month he was struck by an arrow and slain. This happened below a precipice on Mount Tsan. The rest of the army lost heart and fled in confusion on seeing their great brother killed. The five monks concealed themselves near, and when the Tsing army withdrew from the battle-field they returned, burnt Wan Yün-lung's body, gathered up the ashes of their hero in a red silk cloth, conveyed them to the foot of the Ting mountain, and buried them in a place where Chen Chin-nan found the geomantic signs were good: there being a stream with nine windings in front, a mountain with thirteen peaks in rear, a fir tree on the right and a cedar tree on the left of the grave. Chen Chin-nan enobled Wan Yün-lung as Duke Tah-tsung, and he and the remaining brothers set up a triangular ten thousand ages memorial stone, on which they engraved sixteen characters, all having the water radical. They also erected a miniature nine-storied pagoda.

These ceremonies having been concluded, a search was made in every direction for the young emperor; but nothing more was ever seen of him. The leaders then held a consultation at which Chen Chin-nan, addressing his companions said, 'Since our late defeat I have made a prognostication with my bent fingers and found that Heaven's time for the destruction of the Tsing dynasty has not yet arrived; but before long the Tsing rulers will be extirpated and Ming rulers be reinstated to reign for a prosperous era. We are now vanquished, and it is useless to attempt anything further in this matter. I advise you all to disperse. Some of you can take to the fields and moors, and the rest can go afloat on the rivers and lakes. All ought to conceal themselves, nourish their health and strength, and practise to become able and virtuous. All should transmit from mouth to mouth and do his best to promulgate throughout the empire our aims, and secret signs and words, and try to join all in our cause, so that in a future attempt we may be successful in our meritorious undertaking. Gentlemen, I now bid you all farewell and go forth to wander, it may be on foot, across hills and dales, or it may be by vessel over rivers and lakes. Once more, I assure you, the destined time for the successful assembling of the Hung family is fixed and must come. Farewell!' He then bowed to all and left. After this parting Chen Chin-nan returned to his village home, and the others went off in all directions with the secret signs and words of the society. After deliberation the five monks, who, since the burning of the Shaolin monastery had shared so many hardships with so much fortitude, also agreed to separate and set out in different directions to induce able men to join the brotherhood, in order that their wrongs might be avenged. Before parting, these Five Patriarchs of the Hung

Brotherhood composed the following verse, which was handed down and has ever since been used as a memorial and sign of membership :—

At parting, five a verse composed,
Which heroes carry undisclosed ;
But when their brothers this do see
They known the sign of unity.

This is the verse written in the octagonal diagram of the certificate of membership that members carry in their purses.

Since the separation after Wan Yün-lung's death many years had passed, during which the brotherhood had been busy recruiting adherents in several provinces ; and the members had been keeping up a correspondence with each other. At last the time for action came again and a large army assembled at the Kao-chi temple in Huei-chou-fu. But Su Hang-kuang, the only one of their old leaders left, happened to die, and there was no man of ability to lead them left at this critical time. They were relieved from their difficulty, however, and a leader supplied in a wonderful and thoroughly Chinese manner.

In order to explain who this leader was and whence he came, it is necessary to go back to the Ming emperor Tsung-cheng's death in 1628. Soon after the rebel chief Li Tzu-cheng captured Peking, this emperor ended his life and the Ming dynasty by hanging himself on a solitary stunted tree on Prospect Hill. His faithful, favourite eunuch Wang Cheng-en, (50) in expectation of being buried with him in the celebrated necropolis of the Mings, also committed suicide. The emperor had appropriated the only tree at hand and Wang Cheng-en, either because there was no unoccupied branch left and he feared to trespass, by utilizing the same one his imperial master had, or because he did not dare to aspire to so high a position, tied his majesty's feet together and hanged himself from them. By this foolish act he frustrated the end he had in view. For, when the bodies were found, instead of being regarded as a faithful servant, he was looked on as a traitor who had tied the emperor's feet together, to prevent him from escaping ; and, while the emperor's body was decreed imperial burial in the family tombs, his was cast out to lie unburied, and his ghost was left without a home or habitation. It happened, however, that about the time that the Triad army was assembling at the Kao-chi Temple, Saint Tah-mo, the Chinese Bodhidharma, in answer to the poor ghost's continual supplications, had decided to oblige him, and, with this object in view, had secured the ghost, or the three rational and seven animal spirits that constituted it, in a gourd, in a similar manner to that in which Solomon put the wicked genius, in the vase found by the fisherman, as related by the imaginative Scheherazadè and in this way conveyed it to occupy the body of Su Hang Kuang, (51) which Su Hang Kuang's ghost had vacated, which in consequence became revivified. This animated corpse, which now took the name of Tien Yu Hung, (52) or Heaven protect Hung, lost no time in trying to atone for Wang Cheng-en's former blunder of hanging himself in the manner described. Being naturally zealous in the Ming cause, he, in the form of Su Hang Kuang, assumed the command of the Triad men then in arms. For a while success attended his generalship, and the Triad men conquered in battle after battle, until seven provinces were brought under their sway. Then misfortunes came again and stayed. While

(50) 黃丞恩 (51) 蘇洪光 (52) 天祐洪

fighting in Szechwan, Su Hang Kuang's body was struck down and gave up Wang Cheng-en's ghost, in consequence of which Tien Yu Hung died and the Triad army was defeated and dispersed. In a short time the conquered provinces were retaken by the Tsing army and every remnant of the rebellion was destroyed.

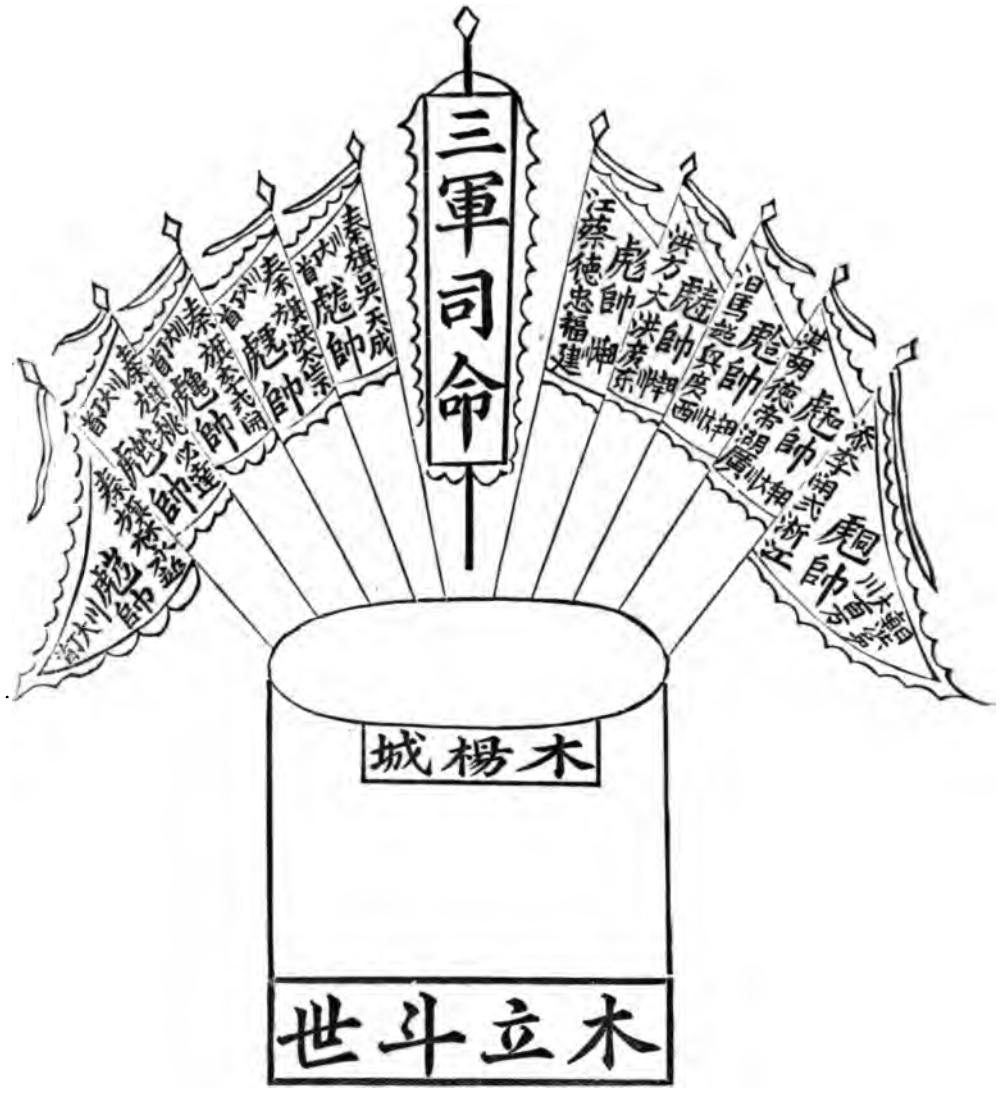
From this account it will be seen that the Triad Society claims to have been brought into existence through the incomplete carrying out of as flagrant and cowardly an act of treachery and sacrilege as it is possible to conceive. And, if true, it is not to be wondered at that the war cry of those who escaped from the burning monastery should have been 'Down with the Tsings, up with the Mings;' or that they should have toiled unremittingly and patiently to found a society to wreak vengeance on the dynasty that had so perfidiously and cruelly injured those whom in honor it was bound to protect. Nor is it surprising, considering the patriotic and semi-religious character of the Society, that it should obtain a strong hold amongst a people averse to being governed by a foreign tribe which they despised. That there was a Shao-lin monastery; that it was set on fire by officers of this dynasty; and that a great many monks were burnt to death, while others escaped to found the Triad Society, is looked on as a matter of history by the people of the south-eastern part of China. That the story has been embellished with the wonderful in passing from mouth to mouth, in its traditional descent for so many generations, is not surprising. The frequent allusions to the story in the ritual will be seen in the following pages.

LODGE-ROOMS, OFFICERS AND INITIATORY CEREMONIES.

It appears that the society when first organized was composed of five sections under five grand lodges, apportioned to various provinces, and, although there is no grand lodge and no great unity amongst the other lodges now, yet the original idea is still shown in the arrangement of the five divisions, with distinguishing flags and devices. In carrying out this idea there is a particular coloured flag with its own peculiar characters appropriated to each division. Each of one kind of these flags is placed under the patronage of one of the Former Patriarchs, and each of another kind under that of one of the After Patriarchs whose names are inscribed on them. Besides these names there are certain sentences of five characters which are usually written with superfluous characters, one of which goes to one section and another to another section.

The first division, called the one nine *ti*, or steps, includes Fokien and Kansu. It is under a black flag with the characters 江 *chiang* and 彪 *piao*, ornamental, and the name of the Former Patriarch Tsai Tehchung or the After Patriarch Wu Tiencheng and the sentences 青連堂 *tsing lien tang*, Green Lotus Hall, and 鳳凰䢅 *feng wang chün*, Phœnices Association, are assigned to it. The seal of this division is rhombic shaped.

The second division, called the twelve *ti*, is allotted to Kwangtung and Kwangsi. It is under a red flag with the characters 洪 *hung* and 壽 *shou*, longevity, and the name of the Former Patriarch Fang Ta-hung or the After Patriarch Hung Tai-shi, and the sentences 洪順堂 *hung shun tang*, Hung Obedience Hall, and, 金蘭䢅 *chin lan chün*, Sworn Brothers Association, are *assigned to it.* The seal is triangular shaped.



The third division, called the nine *ti*, is allotted to Yünnan and Szechuan. It is under a crimson flag with the characters 泪 *lei* and 慤 *ho*, united, and the name of the Former Patriarch Ma Chin-hsing or the After Patriarch Tao Pa-ta and the sentences 家后堂 *chia hou tang*, Household Princes Hall, and 蓮章䘏 *lien chang chün*, Lotus Glory Association, are assigned to it. The seal is square shaped.

The fourth division, called the two nines *ti*, is allotted to Kiangnan and Hukwang. It is under a white flag with the characters 淇 *ch'i* and 慤 *ho*, harmony, and the name of the Former Patriarch Hu Te-ti or the After Patriarch Li Sh-ti, and the sentences 參大堂 *tsan tai tang*, Triad Great Hall and 錦廂䘏 *chin siang chün*, Embroidered Gallery Association, are assigned to it. The seal is in the shape of a parallelogram.

The fifth division, called the four sevens *ti*, is allotted to Chekiang, Kiangsi and Honan. It is under a green flag with the characters 溱 *t'ui* and 隗 *tung* together, and the name of the Former Patriarch Li Shi-kai or the After Patriarch Lin Yung chao, and the sentences 宏化堂 *wang-fa tang*, Vast Changes Hall and 得典琨 *te hsing chün*, Obtain Prosperity Association, are assigned to it. The seal is round.

The characters 龍 龜 蛇 鳳 魁 dragon, tiger tortoise, serpent and assemble; 公 侯 伯 子 男 duke, marquis, earl, viscount, and baron; 乾 坤 陰 陽 和 the female principle in nature, the male principle in nature, unity, transformation and completeness; 春 夏 秋 冬 spring, summer, autumn, and winter seasons; and 金 木 水 火 土 metal, wood, water, fire, and earth, written, as here, with superfluous characters, are also assigned to the five divisions and used according to their number in their respective series.

The nearest approach to a grand lodge in modern times was, probably, that of the Kwang, Huei, Shao, I Hsing Ta Kung Ssu(1) in Singapore, before the split that occurred in it shortly after the death of the Great Brother, or Grandmaster Ho Im, about thirty years ago. Before his death, Cantonese, Fokienese and Chaochiu men held meetings in the same lodge room, on different nights, and all looked to him as their chief. After his death discord broke out amongst the members and splits occurred. This led to great bitterness of feeling and fights between the various sections of the society.

At the present time, it appears by the certificates of membership and seals, that the Kwangtung-Kwangsi is the principal division; but in their lodges they use the flags and devices of the other sections and burn incense to their respective patriarchs, as well as to their own.

If constructed and furnished in accordance with the provisions of the ritual, a Triad Society lodge would have an elaborate appearance. The principal room, where the initiations and other secret work is carried on, is called the Red Flower Pavilion, in allusion to the pavilion of Ch'en Chin-nan, in which the society was instituted and its first meetings held. In this room there should be a *Chung I*, or Loyal Patriot Hall, for the shrine of the loyal patriot Kwan-ti, the God of War; and there should be shrines to Kwan-yin, the Goddess of Mercy; Fuh-teh, the God of the Ground of Ch'utan, or the priests' dwelling; the past members of the Hung family; Ch'en Chin-nan; Duke Tah-tsung, also known as Wan Yün-lung; The former Five Patriarchs; the After Five Patriarchs; Cheng Kün-tah; Cheng Yü-tan; Kuo Siu-ying, the Remote Ancestors Chü Hung-ying and Lady Chu of the Chin family; the Less Remote Ancestors Hung-Chi-sheng and the Lady Hung of the Pi family; the massacred monks; and several others who took an active part in establishing the society. There should also be a Kaochi temple, an I Hoh fruit-stall with various kinds of fruit on it, a miniature nine-storied pagoda, a tripod incense vessel with the characters *fan tsing fuh ming*, subvert Tsing restore Ming, engraved on it, a red lantern, an official umbrella, a large seven-stars broadsword, a red club, three feet six inches long with a dragon carved or painted on one end and a

(1) 廣惠肇義興大公司

phœnix on the other, and a wooden *toú*(2) or peck of rice, called Muyang city, in which are inserted a number of flags representing the five sections of the society, and the flag of the commander-in-chief, as seen in drawing No. 1. On a table in front of the peck are placed, arranged in order from the right, a dwarfed cedar tree, a candle, a seven star or other sword to signify that the Mongols are to fall beneath it and the Mings to be reinstated; an abacus, for reckoning the time appointed for the destruction of the Tsings and the enthronement of a true Ming ruler; a white fan, for signalling to call the Hung heroes together; a red lamp, to give light with which to distinguish the false and true; a foot rule, for members to square their conduct by, and also for measuring the heavens to find a place where heaven and earth will join to form a complete and successful union; a scale, the sign of justice and open dealing, to weigh Ming against Tsing and the loyal against traitors with; a mirror, symbolical of one handed down by Nü Wo, after she repaired the heavens, to show who are virtuous and who are vicious; it was as pure as crystal or jade and possessed the magic power of destroying armies of traitors; a pair of scissors, for ripping open the dark clouds that obscure the Ming sky; a sword; a dwarfed pine tree which with the cedar tree is used like the peach and plums by the heroes Kwan Yü, Liu Pei, and Chung Fei of old, for swearing brotherhood beneath; and members of the same lodge speak of themselves as of the same pine and cedar grove. Besides the articles already mentioned there are sometimes a rosary, a wooden fish, a surplice, and a pair of grass sandals placed on the table. Immediately inside the door there should be an arch formed of interlocked swords, and beneath the arch a bridge formed of an iron and a copper plank, symbolical of the bridge lowered from the clouds over which the five monks escaped from Shaolin. Sometimes this bridge spans a fiery ditch; but sometimes this ditch is in another part of the lodge-room and is crossed by jumping over it.

Before reaching the Red Flower Pavilion, there should be an ante-room and two other rooms, with inscriptions above each entrance, and during initiations or the transaction of business there should be two guards, with drawn swords, on guard at each door. But, on account of the society being illegal in most places and there being always a desire to keep the work secret, these shrines, except the one to Kwanti, appear only at initiations, and then only on paper. The Triad lodges in Hongkong on ordinary occasions resemble ordinary rooms in which men meet for recreation, and are as innocent looking as those in which, under the guise of literary societies, the Clan-na Gael met to plan murder, a few years ago, in the United States. These rooms are generally on the top floors of houses, and usually have cocklofts with openings in the roof above. When an initiation is about to be held, the proper tablets on which the names of those referred to above as sacrificed to are written, the small paper flags of the club and all the other paraphernalia are surreptitiously introduced into the lodge. The arch of swords, the bridge, and the fiery ditch, like similar objects on the Chinese stage, are

(2) The idea of using the peck in initiations is said to have had its origin in the fact that one was presented by Li Shi-min, who afterwards reigned as the Tang Emperor Tai Tsung, to the Shaolin monastery, for the worship of Ursa Major and other religious rites not strictly belonging to Buddhism. At the present day there are pecks containing rice in which flags are inserted and in which a mirror, a footrule, a scale, a pair of scissors, and a seven-branched lamp are placed, and much resembling the Muyang city of Triad Lodges, used in various Taoist religious ceremonies, and in ceremonies of a semi-religious kind, such as adopting children in families.

represented by very simple contrivances. Thus the arch is occasionally formed of wooden toy swords and only a few of these.

The largest initiations in the colony of Hongkong take place late at night, in temporarily fitted-up lodges, on large stages in the quarries near Shaukiwan and in British Kowloon. Some of these stages are more than fifty feet square, and for Triad purposes they are divided into three parts to represent the outer, centre, and inner walls of a city. At initiations there are two men posted to hold a large circle or hoop of bent bamboos at the entrance to each division. These, besides supporting the hoops, are each armed with a sword and act as guards. All entering these lodges have to pass through the hoops and thus to *yap hün*, enter the circle, has become a slang term for joining the society. The inner circle is filled up with shrines and all the other necessary paraphernalia, and there are sometimes more than fifty persons initiated at one time in these lodges.

Many persons, especially women, are initiated without ever going to a lodge. When such initiations take place, one or more of the principal officers of a lodge go to a private house, and, after explaining the object of the society to the candidates, read over the oaths to them and swear them in as members. They afterwards call on the novices a few times to give them instruction in the signs and secret words of recognition.

The chief officer of a lodge is the Ta Tsung Li, Great Superintendent, who is also called the Cheng Shuai, Commander-in-chief, and most commonly the Ta Ko, Great Elder Brother. The next officer is the Hsiung Chu or Lu Chu, Incense Master, who is commonly called the Erh Ko, or Second Elder Brother. In some Cantonese lodges, candidates during initiation have to crawl between the legs of this officer as a typical representation of being born into the Hung family; in such lodges the Second Brother is styled the *Ama*, mother. The other officers are the Pai Shan, White Fan, also called the Hsien Sheng instructor, and the San Ko, Third Elder Brother; the Hsien Feng Vanguard or Champion, who is sometimes styled the Feng Chün, General of the Van; the Hung Kun, Red Club, who inflicts whatever punishment is imposed on members; the five generals; the eight Pa Shous, Guards, and the Ts'ao Hsiehs, Grass Sandals, also called Tieh Pans, Iron Soles, who are the lowest in rank, and of whom there are several to act as messengers and attendants in a lodge. During initiations, and at other times when a lodge is in session, the Great Elder Brother is deemed the representative of Wan Yün-lung, the first Great Brother, and assumes his name. In the same manner the Incense Master represents Chen Chin-nan, the Vanguard Tien Yü Hung, the Guards of the first door Wan Tao-lung and Wan Tao-fung, the Guards of the second door Cheng Chi and Cheng Ting, and the Guards of the third door Wu Han-i and Wu Chin-lei. The Guards of the bridge assume the symbolical names of Chieh and Wan, meaning 'combine in myriads,' which is a secret phrase or password of the society. Sometimes, on documents, all these, by virtue of their offices, are described as presidents of one or other of the Six Boards, Senior or Junior Guardians of the Ming Heir Apparent, and so on, just as if the Mings were actually ruling the country. A similar fiction of a reigning Ming Emperor is also kept up by dating documents in such and such a year of the reign of Tien Yün or Hung Yün or some other Ming emperor instead of in the reign of a Tsing emperor.

An initiation is called *tso hsi*, performing a play, or *fang ma*, loosing the horses; and when one is about to take place, members are invited to *kan hsi*, see the

play. As a rule initiations take place at night and last several hours, and usually several persons, sometimes over fifty, are initiated together. Old members are called *hsiang*, incense, and candidates *hsin ting*, recruits. There seem to be very few, if any, persons ineligible for membership. According to one of the Triad poems, entitled "Binding the Righteous Brethren," the rich, the honourable, the lowest vagrants, soldiers, officers of state, lawyers, scholars, thieves, mendicants, merchants, traders, travellers, sailors, farmers, and all others who are loyal and patriotic, are invited to join the Hung brethren in bringing back the Mings. Still each candidate has to be proposed by an officer, who guarantees that he is a fit person to become a member and the payment of his entrance fee. This officer is styled the *chiu-fu*, maternal uncle of the person he proposes, and he has to instruct the candidate for whom he stands sponsor before-hand, how to act and what to say at various parts of the initiation.

The officers and members of a lodge, with their hair arrranged in the Ming style and wearing red turbans, and when practicable some of them wearing Ming official robes, assemble on the night of an initiation, before it begins, and perform the ceremony of lifting the *toú* or peck. The peck containing rice is placed on a table below the principal shrine, which contains the memorial tablets of the past Triad worthies, and then the paper flags are stuck in it. While doing this the officers recite an appropriate verse. They afterwards place the club and other symbolic articles in their proper places on the table and recite a stanza referring to each as it is lifted. The Triad members seem to do but little without verse. Probably the reason for this is that the rhymes assist them in remembering what would be dangerous, and what in some places might even cost them their lives, to commit to writing. Anyhow there is at least one stanza on each article used and on each ceremonial act performed in the lodge. Thus when the incense vessel is lifted, a verse is recited, and then a bunch of three incense-sticks is inserted to each of the Five Patriarchs, while the following verses are repeated :—

Let this first incense rise to heaven's height,
  While we swear opposition to the Tsings,
We will the wrong of Shaolin's fire requite,
  The Mongols slaughter and restore the Mings.

This second incense from our censer rises;
  In this pavilion we to heaven swear
Fidelity in all our enterprises,
  And enmity with Mongols everywhere.

Let our third incense all Muyang pervade,
  And brothers still our patriot force increase;
We have to Heaven and Earth, our parents, prayed,
  That our Hung family may enjoy great peace.

Let our fourth incense reach stars, moon, and sun:
  'Tis thus we pray before this altar now,
Spread wide the patriot work we have begun,
  Make short the days of him who breaks his vow.

In the loyal Patriots' Hall this incense burn,
  Help our Ming Emperor, thou loyal one,
And let prosperity to us return,
  As we the oaths consume there in Tsz-yun.

On some of the objects there are long poems; in one instance it consists of one hundred and eight stanzas. As there is a tiresome sameness about these verses, only translations of those that occur in the initiatory ceremony or that are used in answer to test questions or signs, and two or three specimens of the others will be given here.

After the various articles are put in their proper places, the Great Elder Brother takes a seat in front of the shrine, the Incense Master one on the left and the Instructor one on the right, the Grass Sandals stand or sit near and the ordinary members farther off; the Guards, each armed with a real or imitation sword, and sometimes wearing official dresses, take their stand at their respective doors, and the Vanguard waits in an outer room to conduct the candidates for initiation.

As already remarked, the candidates are instructed, before the ceremony begins, as to what answers to give to certain questions to be put to them. No candidate is allowed to wear silken clothing during the ceremony, but members may. On the night of initiation the candidates' queues are partly unplaited and their shoes taken off in the outer room or first circle, the entrance to which is so low that they have to bend their bodies to creep in. There the Guards ask them one by one as they are about to enter, why they come. and they reply to enlist in the army and become brothers of the Hung family. The Guards ask how they know soldiers are required, and they reply they have seen a proclamation calling on men to enlist. In answer to the question 'who asked you to come'? they reply they come of their own accord. The sponsorial uncle then leads them into the next room or second circle, where the Guards ask them whence they come, and they reply from the east, and, asked who their sponsorial uncle is, they give his name. The Guards then tell them they will have hardships to endure and difficulties to encounter in the brotherhood; that they will have food consisting of three parts rice and seven parts sand to eat. They reply, 'what so many patriotic brothers eat we can eat, *Yu sha*, *Keng sha*, *Wu sha*, *Keng liang*, if there is sand we will farm sand, if no sand we will farm waves'; which is Triad cant for 'if there be rice we will eat rice. but if there be no rice we will eat congee.' They then pass on to the next room or third circle, where a Guard asks them which is the harder the sword or their necks, and they reply their necks. The meaning of this is that they will rather sacrifice their heads than divulge the secrets of the society. Their jackets are then unbuttoned, their right arms and shoulders bared, and three, or six lighted incense sticks put in the hands of each candidate. The Vanguard then advances towards them and addresses them thus:—

The family Hung now meet again,
Their obligations to maintain.
With incense hand to hand extend,
And to the Patriots' Hall ascend.
Look yonder, where in rows do stand,
Our Guards and Generals, to command!
When asked you must your name reveal;
Your horoscope you must n't conceal;
When to the Red Pavilion brought,
Give all the information sought.
The Three Rivers will your nature change,
Henceforth you will with patriots range;
All forms complied with turn and see,
Where edge with edge the swords agree.

Beneath the bridge deep waters roll ;
Bring three stones to the flood control,
In the I Ho buy fruit to eat,
Red peaches, all as honey sweet.
Next quickly to Yang city hie,
And to avenge our princes try.
Our flags we swear to consecrate,
With blood of traitors whom we hate.
Give melon(3)seeds as you can spare,
And ne'er forget the oaths you swear ;
Your fingers prick and drink the blood,
And join with us in brotherhood.
Incense the new to old endears,
In brotherhood, ten thousand years.
Our Patriarchs are five, and each,
Has officers his will to teach.
Stroll through Yang city, see the sights,
Hear music that the heart delights ;
Meet our true prince with banners gay,
And shining pearls, a grand display.
Let troops the empire pacify,
And civil powers their laws apply.
When heroic Hungs are grand and great,
The Mings again will rule our State.

The Vanguard then conducts the candidates, walking on their knees, to the inner door, which is, like the others, guarded, and the following dialogue takes place.

Vanguard.—Guards, inform the Incense Master that Tien Yu Hung of Kao-chi conducts several thousands of recruits with provisions to join our army and pledge brotherhood with us in the peach garden. They desire to take Hung for their surname. May it please the Incense Master to pray in front of the Five Patriarchs' shrine that they may look down on us and approve of our conduct.

Guard. The Five Patriarchs command Tien Yu Hung to advance.
Vanguard. I humbly obey their command.
Incense Master. Who are you ?
Vanguard. I am Tien Yu Hung of Kao-chi.
I. M. Nonsense ! There is no person surnamed Tien. Where were you born ?

V. I was once a eunuch in the palace of His Majesty Tsing Cheng, and because of my loyalty and patriotism I am allowed back in life to search for heroes to avenge injuries ; to restore the Mings to their country and to avenge the burning of the Shaolin-monastery. I worship Heaven as father, Earth as mother, the Sun as brother, and the Moon as sister-in-law. Heaven gave birth to sun 日 and moon 月 (明 Ming) to rule by Hung (Hung Wu ?), therefore I call myself Tien Yu Hung. Heaven protect Hung.

(3) Cant for money. The Vanguard enters and stands at the two planked bridges below the arch of swords ; the candidates follow and kneel each with the incense sticks clasped in both hands in front. During the ensuing dialogue the Grass Sandals keep the candidates supplied with incense-sticks as they burn out.

I. M. What is the proof(4)?
V. A verse.

I'm Tien Yu Hung Kaochi's delight;
I bring recruits our ranks to swell,
And brotherhood to swear, to-night
Throughout the empire Hungs do dwell.

I. M. What are the surnames of Heaven, Earth, Sun and Moon?
V. Of Heaven Hsing, prosperity; of Earth Wang, Success; of the Sun Sun; and of the Moon Tang.

Hsing for Heaven a palace reared;
Wang for Earth the empire cheered;
Sun Pan was led by the Sun;
And the Moon on Monk Tang shone.

I. M. How many roads have you passed?
V. I have travelled ten thousand li.

Ten thousand li across Yüshan,
The sun my way showed past Lan Kwan,
I've read all books on strategy,
I'll enter and the master see.

I. M. How many men came with you?
V. Three.
I. M. Why did you arrive alone?
V. Brother Chieh went before, brother Wan came after, and I walked between.

I grasped a one-legged club full stout;
On Yang-kwan road I felt no doubt;
When brothers asked me whence I came,
I brothers Chieh and Wan did name.

I. M. From what direction did you come?
V. The east.

The sun and moon o'er Mount Wai rise,
So to the east we lift our eyes.
The Fusang cocks the morn proclaim,
And spit bright pearls of world-wide fame.

I. M. When did you come?
V. When the sun was red, and the sun and moon shone on the Eastern Sea.

From sun and moon much brightness springs,
An army of brave Hungs do cry,
Restore the Mings! destroy the Tsings!
And patriots we will dignify.

I. M. Did you come by the great road or the small?
V. By the great and central.

(4) Throughout the remaining part of this ceremony the constantly recurring 'what is the *proof? It is a verse,' will be omitted.*

On reaching where three roads combined,
I took the middle, heroes to find ;
By bonds and oaths to spread the Hung name,
And to restore the Mings, is my aim.

I. M. Since you are the Hung vanguard, tell me what are your books of authority ?

V. I have books on civil and on military affairs.

I. M. Whose do you follow in civil and whose practice in military matters ?

V. In civil affairs I follow Confucius and in military Yang Yu-chi.

I. M. Where did you study ?

V. In the Red Flower Pavilion.

By study in the Red Pavilion,
Knowledge of state affairs I gained ;
Filial in poverty I was,
And loyal when rebellion reigned.

I. M. What books did you read and what the theme ?

V. The 'Ten thousand thousand pages' the book, and 'The waters of the deluge crosswise flow' the theme.

'The book of myriad pages' Hung's sons read,
And books on war and tactics understood,
'The deluge crosswise flows,' the words that lead—
May our true prince soon reign o'er his own land.

I. M. Where did you practise military art ?

V. At Shaolin.

I. M. What do you consider first ?

V. The Hung family.

In warfare at Shaolin I drilled,
In military arts I'm skilled ;
If we can but the Mings restore,
Hung heroes will to honors soar.

I. M. How many bays did you pass on the road ?

V. The hills were high, therefore I saw no bays.

I. M. How many shoals did you pass ?

V. The water was deep, therefore I was no rapids.

I came from beyond the horizon,
And passed by ten thousand high mountains ;
The loyal no bays cast their eyes on,
And patriots see no shoal fountains.

I. M. What is a proof of loyalty and patriotism ?

V. A loyal minister will not retire,

Nor will he when his heart's with Mings serve Tsings ;
All patriots to assist their lord conspire,
And by brave deeds they will restore the Mings.

I. M. Did you come by passage boat?
V. Yes; by a ferry boat.
I. M. Whose?
V. The Hung brothers.
I. M. What passengers came?
V. Twenty-one.

Hung brothers led me to the boat,
Twenty-one men made up the throng,
The Buddhas guarded us afloat,
And fair winds wafted us along.

I. M. Did you see what persons and things were on the water?
V. I saw eight abbots(5), each holding a precious article, floating on the water.

Chungli with magic fan herself conveyed,
Ten thousand li shone Kwai-li's burning gourd;
Chang Kwo o'er ancient roads his journey made;
Tung Pin suspended in mid-air his sword.

Tsai Ho her basket carried in her hand;
Siang Tsze upon his jade flute music played,
The sound of Kuo Kin's castanets was grand:
Sien Ku bestrode a floating bridge of jade.

I. M. What did you see when you got ashore?
V. The white storks returning to their nests and the Hung heroes assembling.
I. M. Where was this?
V. In the Restore Ming market.
I. M. What is sold there?
V. Five kinds of fruit, five-coloured cloth, five-coloured threads and everything else.

I. M. What else is there?
V. A Ling Wang temple.
I. M. For what is that used?
V. As a place for the assembling of Hung heroes.
I. M. What deity is installed there?
V. There is a Loyal Patriot's (Kwan-ti's) hall.
I. M. What is that place used for?
V. As a half-way meeting place for Hung heroes.

The Ling Wang temple's mulberry flowers are fair,
So myriads come our family name to bear;
Another day, when we our Hung chief meet,
We will all come and pluck the mulberries sweet.

(5) Those referred to are the Eight Immortals so celebrated in Chinese story, namely, Chung-li Kuan, Li Tieh-kwai, Chang Kuo, Lü Tungpin, Lan Tsaiho, Han Siangtsze and Tsao Kuo-kin.

I. M. Did you see a small boy as you passed the Restore Ming market?

V. He is not a small boy, he is a son of Hung.

I. M. What took place with him?

V. I brought fruit for him and he walked away to the Folin mountains.

I. M. Do you know what he does?

V. He guards the Folin Mountains.

I. M. He eats people; how could you pass?

V. There was a priest near.

The Hung lad was born on Mount Lien?
What's to fear in his merciful mien?
He is hid in the temple alone,
But one day he'll recover his throne.

I. M. Did you see a girl on the road?

V. Not a girl, but a princess.

The rotten wood in spring will sprout;
The Eight Immortals cross the sea;
On horseback comes our princess out,
Let home midst pines and cedars be.

I. M. What is the proof of pine and cedar grove?

V. 'A hopeful heart fears not nor frost nor snow'

Is an old saying trite and true you know:
To meet our prince we wait beside our door,
And hope to Tsing subvert and Ming restore.

I. M. How was the girl dressed?

V. She wore a white robe, a *wan* character head wrapper, and iron-soled grass sandals. In her left hand she carried a flower basket, in her right she held a sceptre, and on her back were precious pearls. She rode a white horse, and always went or came, but never stood still.

I. M. How many pearls were on her back?

V. One hundred and eight.

I. M. There was a tiger on the road; how did you pass him?

V. I had already asked the god of the land, who, seeing I had the words Loyalty and Patriotism, allowed me to pass throughout the empire.

Tigers come if the gods approve.
To raise up Chu five patriots strove;
All beasts and reptiles take to flight,
When truth and righteousness unite.

I. M. Did you pass a bridge?

V. I did.

I. M. What kind?

V. A two-planked one.

I. M. It used to be a three-planked bridge; why do you say it has only two?

V. Because at the termination of the Ming rule the Tsings broke one plank, and it has not yet been repaired. It is therefore of two planks.

I. M. Of what kind of wood is it?

V. It is not of wood. The left plank is of brass and the right of iron.

I. M. By whom was it made?

V. By Chu Kai and Chu Fung.

A two-planked bridge for troops to pass,
The right of iron, the left of brass—
Made for the Hungs, by the Chu clan,
Who hasn't crossed is an outside man.

I. M. What was the origin of the two-planked bridge?

V. When Shaolin monastery was burnt, and our Five Patriarchs were injured by traitors, Tah-tsun-ye-ye transformed yellow and black clouds into brass and iron planks.

Yellow and black clouds formed the bridges' floor,
And five escaped ere it dissolved away:
At th' incense pot these five together swore
In the Ming cause to all their power display.

I. M. Do you know that Shaolin monastery was burnt?

V. I do.

A myriad Hungs with hearts all true,
Their patriot flag together raise;
When comes the day for vengeance due,
The clouds that formed the bridge we'll praise.

I. M. How high is this bridge?

V. Three chang six feet. Below are the characters subvert Tsing, restore Ming.

I. M. What is there at the head of the bridge?

V. A temple to the god of the land.

I. M. Who is that god?

V. Kelan, the white-robed deity.

I. M. Is there a pair of scrolls?

V. Yes.

'The wind sweeps all dust away from the happy (fuh) ground;
No trouble or annoyance comes into the virtuous (teh) house.'

There was once an old man on the southern hill,
At the head of a bridge he bold heroes sought.
Heroes come to buy fruit at Fuh-teh's shrine still;
Turn around and a glimpse of the old man is caught.

I. M. What else is there?

V. On one side an I Hoh shop.

I. M. Is there a pair of scrolls?

V. There is.

'Those who contend with Tsing to gain the State are Hung;
Heaven will not allow secrets to be divulged.'

I. M. What is there for sale in the I Hoh shop?

V. Fruit.

I. M. Which fruit is considered chief?

V. *Wan-shou, then peaches,* plums, dates and cherries.

The wan-shou fruit is deeply red ;
The peaches' heart is redder still ;
Before the gods we these do spread,
With dates and plums their shrines we fill.

I. M. Whose was the capital of the I Hoh shop?
V. Wu Ch'eng Kuei's.

Ch'eng Kuei's heart was staunch as iron or stone ;
With his son he fled to the road alone ;
His good fruit was not for profit sold,
What he sought to gain were heroes bold.

I. M. Who sells the fruit?
V. Hsieh Pangheng.

Pangheng near the temple sold ripe fruit,
That he might true-hearted men recruit ;
Twenty-one cash he charged for each pile ;
Eat peaches and win our prince's smile.

I. M. What is the price of fruit?
V. Twenty-one cash.

On the bridge, with twenty-one cash in his hand,
To seek heroes loyal and brave, he did stand ;
When the loyal ate, they became robust,
But when traitors, all their bones turned to dust.

I. M. Who was this fruit handed down by?
V. The Five Patriarchs.

The five coloured fruits that in Muyang we meet,
Our founders did plant for their followers to eat ;
The loyal man eats and a brother becomes ;
But the traitor who eats to death soon succumbs.

I. M. How many peaches and how many plums are there?
V. Thirty-six peaches and seventy-two plums.

There thirty-six peaches we always find,
And seventy-two plums of the rarest kind :
Should any one ask the total score,
Say a hundred and eight can empire restore.

I. M. Did you see what there was in the centre of the bridge?
V. Yes, a Kwan-ti temple.
I. M. Was there a pair of scrolls!
V. Yes.

Even the Yellow River has its pure days ;
Why not the sons of Hung their good time?
Patriotic and brave was Yün Chang(6) of yore,
Brothers join and his loyalty imitate ;
Bring incense and Buddha praise and adore ;
And patiently for a Ming emperor wait.

(6) Yünchung one of the names of Kwan-ti.

I. M. What is at the end of the bridge ?
V. A Kuan Yin temple.
I. M. Is there a pair of scrolls ?
V. Yes.

A shaking trembling traceless shadow ;
All's complete ; observe the sun is red.

From paradise came the goddess most compassionate ;
Rise Hungs and the barbarian Tsings annihilate :
Kill all those who beneath the Manchu banners fight,
And help the Chu house to regain its ancient right.

I. M. Did you see how many rails the bridge had ?
V. One hundred and eight.

I. M. Did you come over or under the bridge ?
V. Brothers Chieh and Wan were on guard on the bridge ; I came under it.
I. M. How did you pass such deep water ?

V. The tide ebbs and flows, to-day the weather was fairly fine and the water was neither deep nor shallow, but flowed in the shape of an eight, 八. So I took three pieces of red marble to walk on, and in twenty-one steps crossed at the foot of the character eight(7).

Eight myriad good brothers crossed over there,
Of twenty-one cash I took the first share.
At the three-planked bridge a long cash was strung ;
Unite these and see the character Hung.

I. M. How was it that amongst so many Hung brethren you were first ?
V. The Five Patriarchs allowed me to go on horseback or as I wished, so who could hinder me from passing the bridge first ?
I. M. Do you know how many long cash there are at the end of the bridge.

V. Take five coloured paper and long cash cut,
Let the Hung oaths tower towards the sun.
If the number of cash be sought, say they're but
Three myriad eight thousand and twenty-one(8).

I. M. Did you come by road or bridge ?
V. One can come either way.
I. M. Perhaps you came by passage boat ?
V. One may also come that way.
I. M. How far did you come before taking passage boat ?
V. About five po three lis.
I. M. What passage boat wharf did you start from ?

V. That of the river Wu-lung at Chang-sha-wan entrance, where the white clouds join the horizon over the Fusangland.

(7) In this way they show the character 洪 Hung : thus 氵 three pieces 廿 twenty-one steps 八 eight.

(8) The character 洪.

From Wu-lung's scenes a charm sublime there springs,
From many a flower that blooms and bird that sings;
There mountain streams like dragons, murmur low,
Or else like tigers, loudly roaring flow.

I. M. Who owns the passage boat?

V. The Hung brethren.

I. M. Who collects the money? (打單) Ta tan (thieves' slang for, to levy black mail).

V. The brothers Chieh and Wan.

I. M. Who are concealed in the hold?

V. Hung brethren.

I. M. Of what wood is the hold made?

V. Of peach wood on the left and plum-wood on the right.

I. M. Who is in the bows?

V. The old male pilot.

I. M. What is his name? What countryman is he? When was he born?

V. Named Tsiang Teh-t'ai, a native of Ta-chung in Fokien, and he was born on the fifteenth day of the first month.

I. M. Who was in the stern?

V. The old female pilot. Her name is Tao Lin-ching, she is a native of Hai-tang in the Hueichou prefecture, and she was born on the fifteenth day of the eighth month.

I. M. What is considered greatest in the boat?

V. The red flag.

Our red flag images the setting sun:
To sweep the dust our heroes have begun,
The four great worthies come to guard the throne,
While dragons help our chief to win his own.

I. M. What is considered most precious on the boat?

V. Bright pearls(9).

Bright pearls were high on the red mast displayed;
Five-coloured flags the setting sun portrayed;
A fair tide ran, and gentle breezes blew
The boat, as on towards Kaochi it drew.

I. M. How many holds has the boat?

V. Three.

I. M. What is in the fore-hold?

V. Red rice and sweet sugar cane. One to stay hunger and the other to quench thirst.

I. M. What is in the second hold?

V. Five kinds of fruit.

I. M. What is in the third hold?

V. Five shades of red thread and ten thousand other things.

I. M. What is in the cabin?

V. Military books and the precious sword.

(9) *Chu* pearls, has the same sound as *Chu*, the surname of the Ming rulers, and Bright pearls has the same sound as Ming Chu and is used in the double sense.

I. M. How many awnings are there?

V. Five.

I. M. How many ropes?

V. Thirty-six.

I. M. How many masts?

V. Three.

I. M. How many oars?

V. Twenty-one.

I. M. Why are there twenty-one?

V. There is one for brother Chieh, one for brother Wan, one for brother Hung and one each for the Eighteen Disciples of Buddha.

I. M. How many sails are there?

V. I saw one sail.

I. M. How wide was it?

V. It was pointed all around and three chang six feet wide.

I. M. Who were the trackers?

V. The four Great Protectors of Buddhism.

(The four gods who guard the second door in Buddhist temples).

I. M. What gods were on board?

V. The Holy Kwanti, the Prince Kwan Ping, General Chou Ts'ang, the Lady Queen of Heaven, and the Wave-sub-duing General.

I. M. To where did the boat go?

V. To the junction of the three rivers.

I. M. The water is deep and rapid, how did you pass?

V. The Buddhas assisted.

For leagues and leagues the families were few.
And the white clouds hung low above Changsha:
We sailed until three rivers came in view,
Fair wind accompanied us to Chunghua.

I. M. Where did you anchor?

V. At the mart of Universal Peace.

For Universal Peace we steered;
The compass pointing south ne'er lied;
Our cargo in I Ho appeared,
And hence Hung families supplied.

I. M. What is written above the eastern gate of the city?

V. Sun and Moon shine on Hungs.

I. M. Who guards that gate?

V. Han Ming.

Han Ming is the guard of the eastern gate:
Join braves and the Tsings we'll exterminate;
The Five Patriarchs will avenge our wrong,
And help to root out the barbarian throng.

I. M. What is written above the western gate?

V. Distinguish the two passages.

I. M. Who is the guard?

V. Han Fuh.

Han Fuh is the guard of the western gate;
Slay the slavish troops of Tsing, whom we hate.
The empire was lost through injustice and crime;
But 'twill be restored at the destined time.

I. M. What is written above the southern gate?
V. The bubbling spring of Pingchou.
I. M. Who is the guard?
V. Cheng Tien.

Cheng Tien is the guard of the southern gate.
Be valiant and riches accumulate;
Eternally lasts a patriot's name;
Brothers follow the four of eminent fame.

I. M. What is written above the northern gate?
V. Illustrious in after years.
I. M. Who is the guard?
V. Li Chang-kuo.

Chang-kuo is the guard of the northern gate,
His family are safe and he trusts to fate;
Though folks live to a hundred, they worry and grieve;
Henceforth help our prince to the empire relieve.

I. M. What is there in the Mart of Universal Peace?
V. A Muyang city.
I. M. Who built Muyang city?
V. Li Shih-min(10) of the Tang dynasty, and it was afterwards repaired by Wan Yün-lung.

Let the Northern Peck, Muyang represent;
The bond of the five was a rare event;
The empire has now what Tang handed down;
Renew and proclaim its ancient renown.

I. M. By which door did you enter, and by which leave?
V. I entered by the eastern door and left by the western.
I. M. Why did you not go by the north and south?
V. Because I came from the east to go west.
I. M. How many enclosures are there in Muyang city?
There were formerly five; but since the bond of patriotism three.

Three walls do Muyang's city's bounds define—
Come myriads, aid our patriot design,
Which will succeed when sun and moon do meet (11);
We're Hungs e'er since our royal line's defeat.

I. M. Do you know the height of the city walls?
V. They are higher than sight reaches.
I. M. What bricks are they built of?
V. Of green outside and red inside.

(10) Afterwards emperor under the name of T'ai Tsung.
(11) To form Ming.

I. M. Do you know if there is a pond?

V. There are three.

I. M. What fish are bred?

V. The two-tailed stone carp.

In the three ponds stone carp we always feed.
And from their tails a letter 'eight' 八 does sprout:
They either hide beneath the floating weed,
Or leap the Dragon Gate, and pearls spit out.

I. M. How many fields are there in the city?

V. Three in front and four in rear, of one mu each.

I. M. What grain is grown?

V. Glutinous, red-eared, and soft red rice.

All things in Muyang city grow;
But red rice makes the finest show.
If asked how many mu appear,
There're three in front and four in rear.

I. M. Have you worshipped the city deity yet?

V. Yes.

I. M. Do you know what is over the temple door?

V. There are the words 'send down blessings from Heaven.'

I. M. You have been in the Loyal Patriots' Hall; what characters are over the door?

V. The four characters 慈然廣濟 *tz'u jan kwang chi* mercifully frankly give.

Mercifully with an immortal's heart.(17)
So act as ne'er from purity to part;
Frankly before High Heaven to Buddha bend,
Give way for the immortals to attend.

I. M. What objects and how many of them are there in Muyang city?

V. In Muyang city there's a Duke Kwan's shrine,(18)
There Wan Yun-lung. Five Tigers, and Kwan-yin all shine,
There 're pens, ink, betel, and tobacco there,
And candles bright, and flowers for gods to wear,
Abacus, mirror, and heaven measuring rule,
Bananas, plums, and other fruit to cool.
The Ming star steelyard, shield, bright precious sword,
Scales, scissors, fan, and thread, in the peck are stored.
Sun, moon and seven-stars flags, on left and right,
And our chiefs' mandate villagers to cite:
Wine, vegetables, beasts for sacrifice,
And red umbrella, in the centre lies.
There 're peach and plum trees, with our clan beneath,
And gay five-coloured flags our ranks inwreathe:
There is for use provision adequate,
And strings of lamps the whole illuminate.

(17) In the original the characters *tz'u jan kwang chi* each begin a line.
(18) *Kwang-ti* the god of war.

I. M. Vanguard, lead in the candidates,
Set Chieh and I guard the Hung gates;
Come where three rivers do unite,
To Muyang city come to-night;
In pairs the candles are alight,
Like Pleiades the lamps are bright,
Within the city are flags and arms,
In the pavilion fruit that charms;
Three Buddhas Kaochi's temple grace,
And the Patriots' Hall a warrior race.
Come candidates, attention pay,
To what your teacher has to say.
Come jump the fiery ditch, and find
Peace, harmony, and fame combined.
When asked concerning Hung and Chu,
Restore the Mings must be your cue.

The Five Patriarchs command you to conduct the candidates into the city. You must not bring traitors.

V. I obey.

The Patriarchs a banner gave—
Our brothers all are true and brave;
Now come with me you candidates,
Each son of Hung for vengeance waits.

The Vanguard then leads the candidates farther into the lodge, until they are under the bridge of swords, where they remain, still on their knees and grasping the incense sticks while the Incense Master delivers the following address, or prayer:

'In adversity and prosperity we await the true decree that Heaven, Earth, and every part of the universe may aid in restoring the Ming and exterminating the barbarian Tsing dynasty.

'We humbly pray ye Imperial Heaven and Sovereign Earth; ye Spirits of the Hills and Streams, and Land and Grain; ye Six Malignant Spirits; ye Spirits of the Ground and of the Veins of the earth; and ye Five Dragon Spirits of the five regions. Together with Liu-ting, Liu-chia, the Attendant Spirits, and all the Holy ones who pass through boundless space, draw near us now, we entreat ye all.

'Since the creation everything has prospered, and what the ancients knew they transmitted for the instruction of succeeding ages.

'You again assemble around your Incense Master, who introduced you among the patriots. We announce and swear to Imperial Heaven that we will live and die together. To-night we conduct several novices into this Heaven and Earth Association(19), to take Hung for their surname, Chin-lan for their name, and our family for their family. Like those of old in the peach garden, we pledge brotherhood, considering loyalty and sincerity the basis, kindness and righteousness the ruling principles, and filial love and obedience of primary importance. After joining the Hung family we are to regard each other as members of the same body; waiting for

(19) Hsing Wang-hui.

mutual assistance and relying on each others' faith and generosity, even more than if born of the same parents. No distinction of thine and mine can be allowed here.

'To-night we worship Heaven as our father, Earth as our mother, the Sun as our elder brother, and the Moon as our sister-in-law. We worship the Five Patriarchs, the First Patriarch, Wan Yün-lung, the elder brothers Chieh and Wan, and the whole line of past members of the Hung family. To-night we kneel in front of the incense vessel, cleanse our hearts, and swear, cut our fingers, mix our blood, take the mingled-blood drinking oath, and swear—to live and die united for the good of our sworn brotherhood.

'All must look on the *Ch'ow*(20) hour of the twenty-fifth day of the seventh month of the *Chia-yin* year as their time of birth. In replying to questions, when verbally put the ritual must be adhered to, and when put by hands only three fingers should be used.

'Further as throughout the two(21) capitals and thirteen provinces all are as of one and the same body, so all should enjoy each other's happiness and share each other's troubles (22), and never show estrangement.

'Now in this . . . year of the reigning emperor we see that at Court the prince is no prince, and the ministers no ministers; that the empire is greatly changed, and the hearts of the people confused; and that there is a heavenly manifestation of an early restoration of the Ming and the extirpation of the barbarian Tsing dynasty. We therefore resolve to carry out the decree of our first Incense Master, Chen Chin-nan, and establish a pavilion, and inside erect a bridge, open a Universal Peace market, practise plays, and send forth Tien Yu Hung, to travel over the five lakes and four seas, to seek and bring together valiant heroes, and to lead them into Muyang city, to join hands, burn incense, and swear an oath as unalterable as the hills and seas.

'Those of you who are novices are bound to perform your duty in your allotted sphere, and act in obedience to Heaven. Those who obey Heaven prosper and those who disobey Heaven perish. Restore, then, the empire to the Ming line and avenge the wrongs of former generations. Avenge the wrong inflicted by burning the Shao-lin monastery! Avenge the great defeat of the patriarch Wan! When these wrongs are avenged, the Mings restored, and the empire turned over to a true Heaven-sent ruler, those who assisted their country in establishing universal peace shall be ennobled for a myriad ages, and their posterity shall flourish. While those who are traitors shall perish beneath the sword and their race become extinct. Only the loyal and patriotic shall enjoy everlasting felicity!

See our embroidered quilt 's on young Hung laid;
All know our quilt of colours five is made.
First nature moved and brought forth Heaven and Earth,
From which sprang Hungs, all one in pulse from birth:
The universe to Mings will give their right,
To help the cause step in, with Hungs unite.
Consider all things well ere you decide,
And act as opportunities shall guide.
The unalterable oath, pray, ne'er forget—
Look up and see the god above us set.

(20) From 1 to 3 a.m.
(21) As during the Ming dynasty, when the empire was divided into thirteen provinces.
(22) The expression used is, ride each other's horses.

'Holy Fuh-teh, protector of the people, excellent and famed for a thousand ages for thy abundantly displayed divine graciousness; and faithful Chung-i, the ten thousand years hero, raiser and assembler of the valiant, we now in compliance with our Five Patriarchs' command swear brotherhood in the blood-tasting oath of our society. Our brother Hung Ting now introduces a candidate named . . . into the Hung family. May the gods, in their wisdom and glory, make matters clear to the thoughtful and to all believers, no matter how unworthy in their human relationship, who dwell in this central land. We accept our birth from Heaven and Earth and feel grateful to the sun and moon for shining on us. We venture now to imitate the righteous compact formed in the peach garden in the time of the Three Kingdoms, and the swearing of the blood-drinking oath of the Five Princes. We humbly pray and trust that all the intelligent and discerning gods will look down on us while we take the thirty-six oaths instituted to make manifest the truthfulness of our hearts.'

Two Grass Sandals now step forward and receive from the Incense Master a scroll of yellow paper, nearly six feet long by two feet wide, on which the thirty-six oaths are written. This piece of paper is usually embellished with a picture of two dragons contending for a pearl on the right side, and by one of two phœnices contending for a pearl on the left side. The upper and lower borders are generally adorned with rude drawings of flowers and birds. The words 'subvert Tsing restore Ming' are written, one character in each corner, on the back. After receiving this scroll they open it, and one kneels on his right knee and holds one end of it in his right hand, while the other kneels on his left knee and holds the other end in his left hand. The Incense Master and all the other members kneel while he reads off the thirty-six oaths, which are as follows:—

1. After entering the Hung doors, esteem filial piety and obedience to parents as most important. Dwell in harmony with your neighbours. Do not in any way oppose your parents, nor commit adultery, nor act lewdly, nor offend against propriety or disturb your neighbours. May those who disregard these injunctions die by being sliced with knives into ten thousand pieces.

2. After entering the Hung doors, your brethren's parents become your parents, and your brethren's wives and daughters become your sisters-in-law and nieces. If any commit adultery or act improperly with them, may they die by a thousand knives or perish by ten thousand wounds.

3. After entering the Hung doors, you must be loyal to your chief, and not blab to your father, son, brother, or other persons, nor tell them when Heaven's time for action comes. May the Five Patriarchs look down on and be witnesses against those who disregard this injunction.

4. After entering the Hung doors, fidelity and constancy are most essential. You must not for the sake of reward get outsiders to arrest a brother, nor inform against him, nor point him out to the government soldiers that they may arrest him. May Heaven and Earth join to extirpate those who offend against this injunction.

5. After entering the Hung doors, the virtuous, worthy, upright, and just men, whom all salute as Great Brothers must not presume on their greatness to oppress the humble. When the brethren have business, it must be transacted straightforwardly and justly. May those who disobey this injunction die beneath a thousand knives or perish of ten thousand wounds.

6. After entering the Hung doors, in your intercourse a patriotic spirit and mutual respect and love must be shown. None must presume on their wealth to insult the poor, nor on their strength to insult the weak. None must regard with scorn or maliciously injure a brother. May those who disobey this injunction die in the uproar of battle.

7. After entering the Hung doors, you must not cause shame and ridicule, by telling outsiders our ritual, signs, test words, and responding verses. May thunder strike and fire consume those who disobey this injunction.

8. After entering the Hung doors, all brethren must elect the wise and discerning to be Instructors. Be not remiss in this, for skilfully written books and secret papers are required. May the gods look down on and judge those who disobey this injunction.

9. After entering the Hung doors, all brethren are expected to subscribe money for the festival on the twenty-fifth day of the seventh month, for Duke Tah-tsung's birthday anniversary, on the ninth day of the ninth month, and for sacrificial clothing for the relief of neglected spirits. May the Five Patriarchs look down on and judge those who refuse to subscribe.

10. After entering the Hung doors, all brethren are warned that if on vessels or on the highway they see the secret sign of the Hung family shown by a brother, they must not steal from him in open day nor rob him by night. May those who disobey this injunction perish from ten thousand wounds.

11. After entering the Hung doors, no matter whether industrious labourers, diligent students, scholars, farmers, mechanics, merchants, physicians, diviners, astrologers, geomancers, physiognomists, actors, singers, executioners, lictors, Confucianists, Buddhists, or Taoists, you must not get drunk and by fighting and riotous conduct cause trouble. May the gods look down on and judge those who disobey this injunction.

12. After entering the Hung doors, you must be frugal and complaisant in controlling your families. One brother must always repay what he borrows from another. May the Five Patriarchs look down on and judge those who borrow and do not repay.

13. After entering the Hung doors, how do we know that amongst so many members something may not happen to some of us? If any day a brother gets into trouble and any of you are able to save him and do not, nor inform him that he may escape, may thunder from every point annihilate you.

14. After entering the Hung doors, it is the duty of the Iron Soles, if a letter arrive saying that brethren in a distant place are in trouble, to take it at once into our family. No matter whether it blows or rains, or if it is late at night, the information must be communicated. May those who disobey this injunction be annihilated by thunder from every point.

15. After entering the Hung doors, if you have to keep guard or watch over a place, you must not steal, nor allow others to steal. If any of you act unlawfully in this, may thunder from every point annihilate you.

16. After entering the Hung doors if you have no trouble you must not, in *order to obtain subscriptions*, pretend you have, nor swindle your brethren, nor must

you presume on your strength to compel them to lend to you. May those who disobey this injunction die from blows with clubs.

17. After entering the Hung doors, if a brother happens to go to your house, detain him to rest and supply him with drink. Show him no disrespect. Whether of the same village or of different villages, we are all of one body. May the gods look down on and judge those who disobey this injunction.

18. After entering the Hung doors, if you meet a brother in difficulties rescue him, and if in sickness assist him, and should a brother's great reckoning (death) come, subscribe money for his coffin. May thunder from every point annihilate those who disobey this injunction.

19. After entering the Hung doors, if you hear or know of a letter arriving for a brother from a brother in another province, you must immediately inform him, and if money or other valuables be sent, you must not stealthily appropriate it. May those who fail to deliver to the proper person property that is so sent, die beneath a thousand knives of ten thousand wounds.

20. After entering the Hung doors, if your circumstances change (*i.e.*, if you happen to be robbed), you must at an early date give information and show the secret signal; but without causing any alarm. May those who rob a brother of the Hung family perish by clubs in a fight.

21. After entering the Hung doors, you must carefully conceal the purse and little ticket (certificate of membership and books of the society) and bear in mind and take heed that you do not divulge the secret signs given by the mother (by mother we mean the Incense Master). May the Five Patriarchs look down on and judge those who disobey this injunction.

22. After entering the Hung doors, you must not disregard the sympathy you felt at the time of pledging brotherhood. May Heaven and Earth join to annihilate those who devour their brethren, or swindle a brother, or intrigue to obtain a brother's property.

23. After entering the Hung doors, you are taught to get on in life by just trade. If a brother has money and refuses to lend it to you, you must not harbour resentment. You must not force a brother to buy of you or sell to you. May the Five Patriarchs look down on and judge those who disobey this injunction.

24. After entering the Hung doors, you are taught that in the affairs of the Hung family, a chief manager in his transactions must not borrow the public funds for his private use, nor misappropriate the entrance fees of new members. May thunder from all points annihilate those who so misappropriate the funds.

25. After entering the Hung doors, you must wear mourning for a parent three years, after which, if your mother be alive, you may undertake the management of matters. May those who disobey this injunction be drowned in rivers or seas and find interment in fishes' bellies.

26. After entering the Hung doors, on the completion of ten months, you are eligible for a minor office and after two years for the office of Vanguard. Those who are loyal in bringing in members must not accept bribes. May thunder from all points annihilate those who disobey this injunction.

27. After entering the Hung doors, if anywhere the brethren observe the sign that the Hung family are going to fight with non-members, they must assist. If any join in the battle and retreat, or pretend they did not know of the fight, may they die of ten thousand wounds from a thousand knives.

28. After entering the Hung doors, and swearing our fearful oaths, you must not return to your homes and prepare offerings of incense in the presence of Heaven, to the powerful spirits to remove your guilt. Heaven must extirpate those who disobey this injunction.

29. After entering the Hung doors, if any of you appropriate the new members' first month's subscriptions, instead of sending them to the Incense Master, may you meet the fate of Ma I-f ih and perish beneath a thousand knives.

30. After entering the Hung doors, under every circumstance you must behave consistently as brothers. Should a brother entrust his wife or son with you, you must not wickedly appropriate her or him to yourself. May thunder kill and fire consume those who disobey this injunction.

31. After entering the Hung doors, you must not by cross words or crooked talk ruin the Incense Master; nor may an Incense Master wickedly scheme to injure other brothers. May the Five Patriarchs look down on and judge those who disobey this injunction.

32. After entering the Hung doors, you must not to obtain your desires injure a brother. If a brother has money to lend and refuses to lend to you, you must not scheme to injure him. May those who disobey this injunction be unlucky and unprosperous.

33. After entering the Hung doors, do not in all things put reliance in scheming talebearers, nor listen to the talk of mean persons. If a brother breaks the laws, let all the brethren come and settle the matter in public, without, by using cross words and crooked language in front of the Incense Master, adding fuel to the fire. May the gods look down on and judge those who disobey this injunction.

34. After entering the Hung doors, traitors and turn-coats are cudgled, but the loyal and patriotic are not beaten. If a brother offends, let all the brethren discuss his case and punish him, and if he harbours resentment or disobeys this injunction, may the gods look down on and punish him.

35. After entering the Hung doors, if a member offend in anything he must suffer punishment himself, and not turn round and incriminate others. May those who disobey this injunction be annihilated by thunder from every point.

36. After entering the Hung doors, you must not marry, commit adultery with or kidnap and sell deceased brothers' widows, so that, in after days, your children and grandchildren may marry with theirs according to propriety, and be fortunate, prosperous, and ever rich and honourable, with prosperous children and grandchildren to succeed them.

The loyal patriot joins our band,
And long lives happy with his wife.
When joins one of the traitor brand,
Serpents or tigers take his life.

Fall by the knife all men forsworn!
Let perjured women in childbirth die!
Don't think these oaths of force are shorn;
There are discerning gods on high,
Witnesses be ye gods, we pray,
Protect our brotherhood for aye.(23)

The members and candidates all rise, and the latter are conducted to the tripod incense vessel, in front of the Five Patriarchs' shrine, where each candidate inserts an incense-stick in the vessel and says :—

By this incense-stick in this censer, I swear,
To all Mongols kill and never one spare,
Through our brotherhood the Chus shall command,
And the Mings inherit and rule their own land.

Each inserts another incense stick and says :—

Let the incense from this censer ascend,
And blessings and honor our business attend;
All the Mongol Tartars exterminate,
And on Hungs imperial favours wait.

Each then inserts his last incense-stick and says :—

Let this incense ascend and all heaven pervade,
While we join 'gainst Tsing in a sworn crusade,
We combine like those in the peach plot of yore,
To the loyal to peace and enjoyment restore.

Each then takes back his three incense-sticks and the Incense Master says :—

Come stick your incense in and swear—
And that you break no oath beware;
Swear you'll a Chinese prince protect,
And ne'er show treacherous neglect.

Each candidate then dips his incense-sticks in a bowl of water near the incense vessel, and as they are extinguished in the water, says, 'May my life go out like the fire of these incense-sticks if I prove a traitor or false to my oath.'

The thirty-six oaths are then placed in the incense vessel, and the candidates are sworn by the breaking of a basin. The Incense Master takes a basin in his hand and says :—

Yon incense vessel stands in Heaven's sight;
Thirty-six oaths are placed inside aright;
Let traitors all fear this smashed basin's fate.
Let thunder all the false exterminate!

He then dashes it on the floor and says, 'May such be the fate of all traitors!' He next sets fire to the paper on which the oaths are written and says :—

Oaths burn together, let the gods espy,
And then with Buddha mount the western sky;
The true and patriotic, pray defend,
But let the treacherous meet untimely end.

(23) The oaths, although always the same in number and substance, sometimes differ in word and in arrangement; this is no doubt owing to their being so often written from memory.

A cock is then brought out, and members and candidates proceed with it to an open skylight, or smokehole, or other place open to the heavens, and the Incense Master says :—

A phœnix' comb his head arrays,
His tail's like drooping spears ;
Much rich embroidery he displays.
And splendid he appears ;
But he's nor patriotic nor true,
And by the sword he'll fall ;
So may all traitors meet their due,
And perish one and all.

The cock's head is then cut off, as an intimation that those who prove false to the cause and their oaths will perish in a similar manner, and while the Incense Master drops some of the blood into the bowl of water in which the incense-sticks were extinguished he says :—

This rooster is no common cock,
To crow to mǎn in the morn was his part ;
To attest by his blood we hither flock,
We drink and all feel one in heart.

A needle is then produced with which all candidates and members prick their left hand second fingers, and drop the blood which flows from the wounds into the bowl containing the water and cock's blood, or sometimes into a bowl containing wine. While they prick their fingers, the Incense Master says :—

The needle bring, your fingers prick—
All brothers know the place to stick—
It enters white, but comes out red ;
Within Hung's doors you have been led,
To your true feelings manifest,
And here, in front of Heaven, attest,
That you'll exterminate the Tsings,
And re-instate the Mings.

The ashes from the thirty-six burnt oaths-papers are then collected and put into the bowl containing the water, or wine, and blood, which is then handed around and sipped by each candidate and member, to confirm and consolidate the oath of brotherhood. Sometimes three small bricks, made of charred fowls' feathers, are stirred in the bowl, to give a charm, if not a flavour, to the uninviting beverage. After this the candidates are hailed as brothers and the Great Brother gives to each of them four cash, wrapped in red paper. In return they each pay an entrance fee of one dollar. They are then enrolled as members. In most lodges a certificate of membership, printed on cloth or paper, and bearing secret symbols of the society and the name of the lodge, is given to each member on the night of initiation. In Hongkong there are some lodges in which these certificates are not given. In some a card-board ticket, two inches long and one inch wide, with a cash and the name of the lodge issuing it printed on it, are given to each member. These are usually available for only one year, but are renewed if the member keeps himself in good standing by contributing his share to the expenses of the lodge and to charitable purposes. In other lodges the member's name is entered in the roll-book and written

on a slip of bamboo, from seven to nine inches long and one or two inches wide. When a meeting is called, the Grass Sandals take these around to the members with the time of the meeting written on them, and a fine of twenty or twenty-five cents is imposed on each member who neglects to attend in answer to the summons. After enrolment, the Twenty-one Rules, the Ten Prohibitions, and the Ten Punishable Offences are read over to the members. The Twenty-one Rules or Laws of the society are : (24)

He who commits crime and imputes it to a brother, shall be caught and put to death, or, if this sentence be commuted, have both his ears cut off.

He who commits adultery with a brother's wife, or fornication with a brother's daughter, shall be put to death without mercy.

He who kidnaps a brother abroad shall have both his ears cut off.

He who for the sake of reward obtains a brother's arrest shall be put to death.

He who obtains the conduct of affairs by falsely pretending he is an Incense Master shall be put to death.

He who loses his book(25) of ceremonies or his certificate for outsiders to find, shall have both his ears cut off, and receive one hundred and eight blows.

He who gives information of the society's affairs to outsiders,, shall have both his ears cut off, or receive one hundred and eight blows.

He who being a new member usurps the conduct of affairs shall have an ear cut off.

He who speaks malignantly of his parents shall have both his ears cut off.

He who relying on his strength insults the weak, or on his great size oppresses the puny, shall have both his ears cut off.

He who secretly injures the reputation of the Incense Master, or speaks cross or uses crooked language to him, shall have both his ears cut off.

He who hides himself when the brethren have a fight on hand, shall have both his ears cut off.

He who when able to save a brother fails to do so and pretends he knew nothing about the matter, shall have both his ears cut off and receive one hundred and eight blows.

He who steals his brother's property and refuses to restore it, shall have both his ears cut off.

He who secretly injures a brother or squanders his money, shall have an ear cut off.

He who when a letter comes from another province calling out the brethren, does not respond to the call shall be put to death.

He who when non-members(26) banter him and test him with their talk, gives them information, shall have both his ears cut off and receive seventy-two blows.

(24) The expression in these rules for put to death is take and bathe, or drown, and for cutting off ears, removing the fair wind, *shun fung*.

(25) The expression used for book of ceremonies is 'little jacket' and for certificate, 'purse.'

(26) Non-members are called wind or leper sons, *fung tsz*.

He who having the management of matters acts improperly and uses the society's money as he pleases, shall have both his ears cut off and receive one hundred and eight blows.

He who does not pay his entrance fee within one month of admission, shall have both his ears cut off and receive seventy-two blows.

He who sponges on or cheats his brethren shall have both his ears cut off.

He who breaks our rules and refuses to submit to punishment, should it be decided to write to others to inflict it, shall have both his ears cut off.

The Ten Prohibitions are:—

1. If a brother has a comely wife, you must not lust after her; if you do so, for the first offence your ears will be cut off, and for a second offence you will be put to death.

2. If a brother's father or mother die and he has no money to defray the funeral expenses, he must ask the brethren to subscribe and none must refuse. Those who refuse will have their ears cut off for the first offence, and if they offend again will be more heavily punished.

3. If a brother in difficulties come to you, you must not refuse to receive him. If you insult him, or pretend to know nothing of him, your ears will be cut off for the first offence, and you will be more severely punished if you offend again.

4. If a brother be in a gambling house, you must not let him lose all his money, nor obtain it clandestinely. Those who do so will receive one hundred and eight blows.

5. After entering the Hung doors, you must not secretly give our books to outsiders. Those who do so will be put to death.

6. If a brother be in business or goes abroad and a brother entrusts him with a letter containing money, he must not appropriate it to his own use, nor take it by swindling. Those who do so, will have their ears cut off for the first offence.

7. If brethren are going to fight with outsiders and give you notice, you must go to their assistance. Those who pretend they do not know and fail to assist, will receive one hundred and eight blows.

8. After entering the Hung doors, you must not presume on your greatness to oppress the mean, nor on your strength to insult the weak. Those who do so, will have their ears cut off and receive seventy-two blows.

9. If a brother be in distress, you must lend him money, but those who borrow must repay. Those who presume on their strength to borrow without repaying, will receive one hundred and eight blows.

10. If a brother be in trouble and the officials offer a reward for his arrest, you must inform him and save him, and not pretend ignorance of the matter. Those who do not comply with this rule, will receive one hundred and eight blows.

The Ten Punishable Offences are:—

1. The punishment for being unfilial and disrespectful to parents is one hundred and eight blows.

2. The punishment for divulging important affairs is one hundred and eight blows.

3. The punishment for pretending there is business when there is none is one hundred and eight blows.

4. The punishment for swindling a foolish brother is one hundred and eight blows.

5. The punishment for combining with outsiders to injure a brother is one hundred and eight blows.

6. The punishment for keeping the brethren's money accounts in a muddled manner is one hundred and eight blows.

7. The punishment for getting drunk, fighting, and breeding trouble is seventy-two blows.

8. The punishment for concealing and failing to deliver money entrusted to you by a brother is a severe one.

9. The punishment for taking part with your relations against your brethren in a fight is seventy-two blows.

10. The punishment for gambling beyond one's means is seventy-two blows.

It is scarcely necessary to remark that the punishments mentioned in the foregoing rules are almost a dead letter amongst the members of the brotherhood. Were it otherwise, there would be a dearth of ears and soreness of bones amongst those who escaped the death punishment, supposing their conduct towards each other to be what it actually is now.

The remaining part of the night is spent in giving instructions in signs and test-words, which will be explained further on, and in reciting verses and ballads applied to the numerous articles and acts of the society, of which the following are specimens.

A Hymn to the gods of the ground on the night massacre on the Huang-ch'üan road.

Their priestly robes in blood were dyed,
Their tears in torrents ran :
'T was Silu state the cause supplied,
From which their woes began.

All offices they had declined,
That they might practise good :
The Tartars, cruel and unkind,
With fire burnt all they could.

Thus a deluded prince's deed,
Caused long and lasting hate :
By secret flight some monks succeed,
In 'scaping from their strait.

The Tsing troops followed in hot chase,
And capture certain seemed,
When chance their guide, they reached a place,
Where Kwo Siu-ying's sword gleamed.

And there our sister's peach-wood sword,
In numbers, soldiers slew.
The priests to safety thus restored,
Bore eastward to Huei-chow.

To where they saw the clouds dispersed,
And Kao-chi temple near,
While yet the injuries they rehearsed,
That did their hearts so sear.

The wrong inflicted at Shaolin,
Has ne'er been wiped away;
And for the Chang-sha-wan Bay sin,
Our tears still flow to-day.

The Wulung river ran blood red—
Still redly it does glide—
The moon's pale light on the river's shed—
Again 'tis rising tide.

Lift up your head! Look yonder, see
Our prince's star shines bright!
Hungs help our prince and heroes be,
In the just cause we fight.

Yon lonely pine tree stands and cries,
'Brave Hungs be mustering;'
And sough by sough it winks and sighs,
'Exterminate the Tsing.'

Long since five men swore brotherhood,
And called brave men to fight;
And grass with them for incense stood,
In their religious rite.

Come now, unfurl our banners gay,
While gongs and drums we beat.
Some lie in ambush, and some stay,
To guard the bridge and street.

We brothers all by oath are bound,
To act with courage true;
All roots remove and weed the ground,
Leave naught to sprout anew;

Let's act in union with Heaven's will,
And Gods will us sustain;
Remove the Tsing, all rebels kill,
And Mings enthrone again.

The Ten Precious things:—
A precious thing was once our lantern red,
Its brilliant light illumed the sky o'erhead:
Beyond the Chin-chung hills, it shed its light,
Ere 'mongst the Chin-chung hills 'twas lost to sight.

Precious the club with dragons two emboss'd,
In Kiangsi on the Wu-fung hills 'twas lost,
There where the dragon cliff its green shade cast,—
Two centuries ere then to the monks it past.

Precious the sandals made of straw, five pair,
One saved our prince in the Wu-lung affair,
The last from shipboard barely brought away,
Just reached Chang-tzu through whom it hidden lay.

Precious to monastery the cloud planks were,
Till eastward lost in Shao-lin's fiery glare.
Next from the Dragon Headland in Fuh-kin,
Their brilliancy a myriad miles was seen.

Precious the surplices that our monks wore ;
Lost when from Shao-lin's flames they westward bore.
In Kiangsi lost, where, somewhere in Pailien,
In Yŭn-hua's house concealed, they last were seen.

Precious the rosary the monks aye wore ;
Obtained amongst the hills by Wu-lung's shore.
That time three stones were brought our prince to save ;
Though years have passed, we honour still the brave.

Precious the sun and moon's bright mirror, too ;
In Hung-lou monastery 'twas lost to view ;
By it the mysteries of Heaven were read ;
Its ruddy light a thousand miles was shed.

Precious the incense vase, a counterpart,
And symbol of a faithful loyal heart ;
It was obtained at Pailien in Kiangsi,
To consecrate our flag of victory.

Precious the tripod erst used at Kao-chi,
And subsequently lost at Hang-chou-wei.
Floating the motto which we swear it bore,
Which is, 'the Tsings o'erthrow, the Mings restore.'

Precious the peach-wood, sword, from out the grave,
It sprang, our sisters in their peril to save ;
Lost since beneath the precipice ; should fate
Restore us this, the Tsings we'll extirpate.

CERTIFICATES OF MEMBERSHIP.

A certificate of membership, called by the fraternity *yao ping*, purse, or *pa kua*, eight diagrams, is usually given to a member after initiation. These certificates are of various sizes, and of three colours, white, red, and yellow. They are generally of cloth and consist of characters printed in an octagonal form, with the triangular and lodge seals stamped in vermillion in the centre. But the characters are usually

written and arranged in such a manner as to be unintelligible to the uninitiated. Some of the certificates are used by various lodges, and fairly representing all that are issued, are given and explained below.

***No.* 1.**

Certificate No. 1 is a piece of white cloth with the characters printed in black, except those in the centre which are red. It is about an inch and a half less in length and breadth than the original. The characters in the outer square are rhymed verses, and by commencing on the left side and reading each seven characters from the first to the seventh, the second to the sixth, the third to the fifth, and the fourth, the line is **初進洪門結義兄** *ch'u chin Hung men chieh i hsing*, and by continuing around by the left and reading inwards from first to seventh in the same manner the whole is found to be :—

初進洪門結義兄 *ch'u chin Hung men chieh i hsiung,*
當天泊誓表眞心 *tang tien ming shih piao chen hsin,*
長沙灣口連天近 *Chang sha wan hou lien tien chin,*
渡過烏龍見太平 *tu kuo Wulung chien t'ai ping.*

松柏二枝兄弟衆 *sung pai erh chih hsiung ti chung.*
忠節連花結義亭 *chung chieh lien hua chieh i ting.*
忠義堂前兄弟在 *chung i t'ang ch'ien hsiung ti tsai.*
城中點將百萬兵 *ch'eng chung tien chiung pai wan ping.*
福德祠前來誓願 *fu te tzu ch'ien lai sh h yüan.*
反洰復汨我洪英 *fan tsing fu ming wo hung ying.*

Enter Hung's doors with patriots conbine.
Before Heaven swear and show a kindly sign.
At Chang-sha bay th' horizon is quite near,
The Wulung crossed a general peace will cheer,
All brothers of the cedar and pine.
In patriot's lodge as flowers for Kwanti twine :
While brothers stand in front of Chung-i's hall.
Within the city a million troops we call :
Come swear the oath where Fu-te's shrine here springs.
Hung braves, subvert the Tsings restore the Mings.

In the upper right hand triangle is the character 日 *jih* sun with 凡, a meaningless character added, and in the lower right hand triangle the character 月 *yueh*, moon, with 共 *kung* which has no meaning here, added. In the upper left hand triangle is the phraseogram 稽共同和合 *kung tung wo ho*, together in harmony, and in the lower triangle on the left the phraseogram 穩忠心義氣 *chung hsin i chi* loyal-hearted and patriotic. In the outer lines of the octagon, or eight trigrams, there are eight lines of seven characters each, which, like those already dealt with, are read inwards from first to last, and the first, third, fifth and seventh, and the second, fourth, sixth and eighth lines are read together : consequently commencing at the top and reading round by the left the following verses are found :—

五人分開一首詩 *wu jen fen kai yi shou shih.*
身上洪英無人知 *shen shang hung ying wu jen chih.*
此事傳得衆兄弟 *tz'u shih chuan té chung hsiung ti.*
後來相會團圓時 *hou lai hsiang hui t'uan yüan shih.*

At parting five a verse composed,
Which Hung braves carry undisclosed.
But when our brothers this do see,
They know the sign of unity.

你我腰屏大不同 *ni wo yao ping ta pu tung,*
老母賜我傍身中 *lao mu tzu wo pang shen chung,*
上綉五龍扶眞主 *shang hsiu wu lung fu chen chu.*
下綉彪壽合和同 *hsia hsiu piao shou ho wo tung.*

Your purse is different from mine,
Mine mother gave with this design,
Five dragons here our prince to aid,
There are *piao shou ho wo tung* in brocade.

In the middle trigram the characters read from first to last, inward, as before, are :—

陰陽合化成 *yin yang ho hua ch'eng*, yin and yang (the female and male principles in nature) unite and evolution is complete.

彪壽合和同 *piao shou ho wo tung*, five characters representing the five divisions of the society since first established.

公侯百 for **伯子男** *kung hou po tzu nan*, the five orders of nobility, also used like the last to distinguish the five divisions of the society.

天延國式 *tien ting kuo shih*, Heaven's manifestation to the country ; the characters seen in the sky on the night on which the society was founded, and used for the generalissimo's banner.

金木水火土 *chin, mu, shui, huo, t'u*, metal, wood, water, fire, earth, called the five elements.

順天行道 *shun tien hsing tao*, obey Heaven and march—act in obedience to the principles of Heaven.

天地日月年 *tien ti jih yüeh nien*, heaven, earth, sun, moon, year.

龍虎龜蛇岁 *lung hu kuei she hui*, the dragon, tiger, tortoise and serpent meet ; five distinguishing characters, used one with each division of the society.

On the top of the inner trigram are the characters **蘓賜興** *tien tzu hsing*, heaven bestows prosperity, and opposite them **黥賜旺** *ti tzu wang*, earth bestows fortune. On the right of *tien tzu hsing* are the abbreviated character **川大丁首** for **順天行道** *shun tien hsing tao*, act in obedience to the ways of Heaven ; and on the left the abbreviated characters **川大車日** for **順天轉明** *shun tien chuan ming*, obey Heaven and turn to Ming. On the right side are the characters **日姓孫** *jih hsing sun*, the sun is surnamed Sun, and on the left side **月姓唐** *yüeh hsing tang*, the moon is surnamed Tang. To the left of the latter are the characters **雲姓氣** *yün hsing ch'i*, the clouds are surnamed Ch'i, and to the right of *yih hsing sun* are the characters **星姓碧** *hsing hsing pi*, the stars are surnamed Pi. Above the centre square are the characters **瀊溟滬滬** for **參太玄化** *tsan tai hung hua*, which are said to stand for the four Buddhist deities at the second door of Buddhist monasteries. On the right of the square are the characters **關不正便** *kwan pu cheng pien*, the barriers are not quite ready, on the left **龍開不同** *lung k'ai pu tung*, the *dragon opens differently* ; and at the bottom **反洎復汨** *fan tsing fu ming*,

subvert Tsing, restore Ming. The characters within the central square are all in vermilion. In the upper part there is the triangular seal with the character 洪 *hung* in it and on the sides of it the characters 家后日山 *chia hou jih shan*, which are said to have been on the seal given to the monks, by the emperor, when they were leaving to fight the Siln army. Below are the phraseograms 稽 for 共同和合 *kung tung wo ho*, together in harmony, 龠 for 金蘭郡 *chin lan chün*, sworn brothers association, and 鑿 for 結万爲記 *chieh wan wei chi*, pledged myriads for a clue. The circles in the angles of the seal represent three magic stones which floated and enabled the young prince Chu Hung-chú to cross a river and elude his pursuers on one occasion. 洪 Hung is a character appropriated to the Kwangtung and Kwangsi division of the society and is besides the surname assumed by the whole brotherhood. 金蘭郡 *Chin lan chün* is a secret device of the Kwangtung-Kwangsi division.

On the back the name of the person to whom the certificate was issued is written with divided characters thus 臣廿皿右口木 for brother 藍杏 The date of issue and number of ticket are also written on the back thus 已丑歲九月吉日給 號, number 23,330 issued on the seventh day of the ninth month of the Ssuchou year. In this date *chi*, luck, is used for *chi*, seven, which is tabooed because of the disgraceful treachery of Ma Erh-fu, the seventh in rank amongst the Shao-lin monks.

甲寅年吉月廿五日憑附

給領執照
初入洪門結二兄
當天盟誓表眞情
長沙灣口連天近
渡過烏龍見太平
銅鐵成橋兄弟過
橋心一望木楊城
松栢二枝分桃李
中正紅花結二亭
忠二堂前兄弟坐
城中點起百萬兵
福德祠前曾起二
戰滅洎朝復大汨

No. 2.

Certificate No. 2 is printed in black on white cloth, and is reduced four inches in length and three inches in breadth from the original. The four phraseograms in the triangles between the outer square and the octagon are in the upper right corner 鑫 for 忠心義氣 *chung hsin i ch'i*, loyal-hearted and patriotic; in the upper left corner 鑫 for 金蘭結義 *chin lan chieh i*, adopted and bound brothers; in the lower left corner 冊 for 一片丹心 *yi pien tan hsin*, sincere loyalty; and in the lower right corner 鑫 for 順天行道 *shun tien hsing tao*, act in obedience to the ways of Heaven. In the upper part of the outer octagon are the characters 五人分開一首詩 *wu jen fen k'ai yi shou shih*, at parting five a verse composed, but instead of being arranged from first to last, like in No. 1, the first character is in the centre and the others are purposely jumbled. On the opposite side of the octagon are the characters 身上洪英無人知 *shen shang hung ying wu jen chih*, which Hung braves carry undisclosed, and on the right and left sides respectively 此事傳得衆兄弟 *tzu shih chuan tè chung hsiung ti* and 後來相會團圓時 *hou lai hseang hui t'uan yüan shih*, but when our brothers this do see, they know the sign of unity; but like the upper line they commence in the centre and have the remaining characters jumbled up. In the upper right, upper left, lower left, and lower right corners respectively, are the following lines, also commencing in the centre with the other characters disordered, 彪壽合和同 *piao shou ho wo tung*, 龍虎龜蛇岁 *lung hu kuei she hui*, 公候伯子男 *kung hou po tzu nan*, and 阳阴和合成 *yang yin wo ho ch'eng*, which have been explained in No. 1.

On the upper, lower, right, and left sides respectively of the inner octagon we have the lines which, commencing in the centre and reading outwards from left to right, give:—

你我腰屏大不同 *ni wo yao ping ta pu tung*,
老母賜我傍身中 *lao mu tzu wo pang shen chung*,
上綉五龍扶眞主 *shang hsiu wu lung fu chen chu*,
下綉彪壽合和同 *hsia hsiu piao shou ho wo tung*.

A translation of these sentences is given under No. 1.

On the upper right, the upper left, the lower left and the lower right sides, respectively, are the characters read from the left in the ordinary way 川大丁首 for 順天行道 *shun tien hsing tao*, act in obedience to the ways of Heaven, 川大車日 for 順天轉明 *shun tien chuan ming*, obey Heaven and turn to Ming, 天延國式 *tien ting kuo shih* Heaven's manifestation to the country and 反洿復汨 *fan tsing fu ming*, subvert Tsing restore Ming.

The characters in the third row on the top are 蘓賜興 *tien tz'u hsing*, Heaven bestows prosperity, in the third row opposite 黷賜旺 *ti tz'u wang*, Earth bestows fortune, in the third row on the right 共同和合 *kung tung wo ho*, together in harmony, and on the left 結万爲記 *chieh wan wei chi*, combined myriads for a clue. In the fourth line from the top are the characters 瀺淚滚滝 *ts'an tai hung hua*, which stand for the fourth Buddhist deities at the second door of monasteries, and in the fourth row opposite are the characters 木立斗世 *mu li tou shih*, these characters are on the tou, or peck, called Mu yang city, and at one time were supposed to contain a prophecy of the downfall of the Tsing dynasty at the end of Kien-lung's reign. This prediction which turned out false, was explained in this way :— 木 denotes 十八 the number of years of Shunchi's reign ; 立六一, six one, sixty-one, the years of Kang hi's reign ; 斗十二 ten two, twelve, the years of Yung-cheng's reign ; he actually reigned thirty years, but a year or two is not much in a prediction, and 世二卅 two thirty, twice thirty or sixty, the years of Kien-lung's reign. The characters 花有半朝含宿雨 and 亭無終夜隔重雲, the morning flowers conceal the night rain, all night the pavilion is hid with heavy clouds, are the antithetical lines on the pair of scrolls in the Red Flower Pavilion, or Lodge room. The characters in the fifth row from the top are in the centre 啡 for 洪順堂 *Hung shun tang* the name appropriated to Kwangtung and Kwangsi lodges, and on the right and left 兆必里 and 云非田 the meaning of which is obscure, but they may be read to form an antithesis, as *chao pi li yün fei tien*, the good omen must be on the villages, the bad omen must not be on the fields, *i.e.*, only good omens are on the residences and fields.

The characters in the fifth lines right and left are 英雄居第一 and 豪杰世無雙 *ying hung chü ti yi, hao chieh shih wu shang*, first in bravery, matchless heroes, the inscriptions on one pair of the tablets presented by the emperor to the monks on their return from the Silu war. In the sixth row from the top are the characters 日 *jih* 山 *shan*, one on each side of the triangular seal, with the character 洪 *hung* on it. On the right and left sides of the central square are the characters 關不便正 and 龍開不同, which were explained in No. 1. In the upper part of the centre is the character 虤 with the character *hu*, tiger, added, for 壽 *shou* long life, which is one of the distinguishing characters of the Kwangtung and Kwangsi lodges, and beneath it 敬 489, a sign always written for the Incense Master of a lodge.

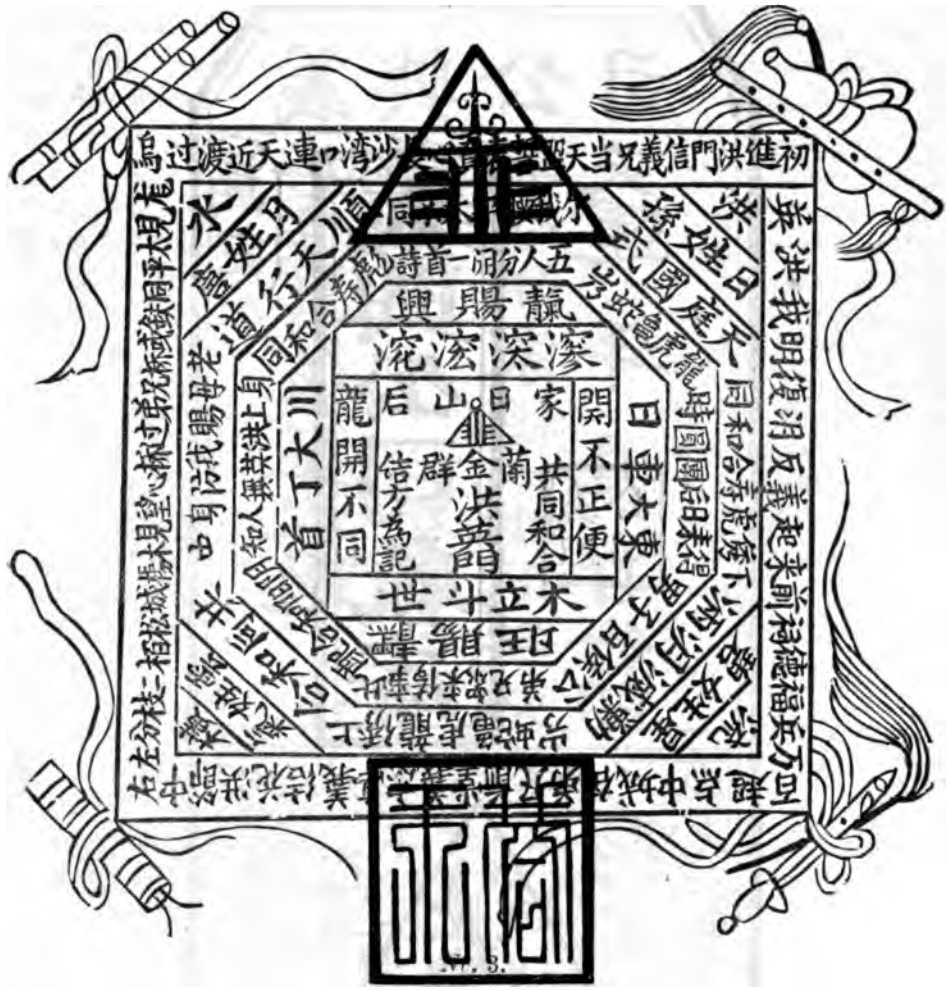
The following is a translation of the characters directly beneath the square enclosing the octagon, which it will be seen contain two lines more than there are in the outer square of No. 1, but otherwise are almost identically the same :—

Enter Hung's doors, with patriots combine,
Before Heaven swear, and show a kindly sign.
At Chang-sha Bay th' horizon is quite near,
The Wulung crossed a general peace will cheer,
The bridge to cross is made of iron and brass,
On it there is a Mu-yang city to pass ;
Peaches and plums the pine and cedar divide,
And twixt these stands a red pavilion wide.
Brothers have seats in front of Chung-i's hall,
While we our roll of a million soldiers call ;
At Fuh-te's shrine raise many patriots more,
To fight and slay the Tsings and Mings restore.

The characters 甲寅年吉月廿五日憑付給領執照 on the right side may denote that the certificate was issued as a proof of membership on the 25th day of the 7th month of the Chia-yin year. But this is always looked on as the date on which the first Triad initiation was held and members ever since give this as the date of their birth into the Hung family. The last Chia-yin year was 1854.

No. 3 is a certificate of membership found with Triad papers on a man in Siagon, and is probably issued by a lodge there. It is printed in black on white cloth, and the triangular seal at the top and the square seal at the bottom are stamped in vermilion. In this the characters are read from right to left in the ordinary Chinese manner. Commencing on the right upper corner, they so nearly resemble those in the outer square of No. 1, and those below in No. 2, that it is unnecessary to translate them. The characters 洪水橫流 *hung shui heng liu*, in the corners form a phrase from Mencius signifying that the waters of the deluge ran in all directions, and it is applied here to show the universality of the Hung, or Deluge family. Except the phrase 勦滅洿涌 *chiao mieh tsing man*, exterminate the Manchu Tsings in the third line of the lower right hand corner, the substitution of 東 for 川 in the phrase 東大車日, meant for *shun tien chuan ming*, obey Heaven and turn to Ming, in the fourth line on the right, and the characters 洪英門 *hung ying men* Hung heroes door, in the centre, the writing on this certificate has already been explained in Nos. 1 and 2.

The triangular seal in the centre almost invariably has the character 洪 *hung* in it, but in this there is no proper character, but something which is probably an understood substituted word, used for *hung*, by a section of the society. The *upper vermilion seal is,* like this one, the seal of Kwangtung lodges. The square



seal is likely that of the particular lodge issuing it, but the characters on it are not sufficiently legible to be read.

The gourd, flute, castanets, bamboo tube, sword and fairy's wisp, in the outer corners, are some of the insignia the Eight Immortals are usually represented as carrying.

No. 4 is a certificate of membership printed in black characters on a piece of white cloth eleven inches long by five inches wide and it is divided into two parts.

The four characters on the top show it is issued by the I Hsing Kung Ssu or lodge ; that is the notorious Ghi Hing Lodge of the Straits Settlements. The upper part states that it was issued to Lien Yün-piao, No. 10,510, a resident of Shihli, a place in the Malay peninsula, as proof that one dollar subscription fee had been received from him and delivered in full to the lodge, and received by it for

No. 4.

the Hung family's ancestors and that it was issued and stamped on the 8th day of the 9th month, of the Ping-hsü year of Tien-yün, Heavenly fortune. The small characters *wan chi* in the right upper corner are stamped in vermilion ; they are part of *chieh wan wei chi* combined myriads for a sign, and mean the same as if so written. The large characters 義興公司收清 are stamped in vermilion and indicate that the I Hsing Lodge has received in full. On the left side there is a square stamp *also in* vermilion of the I Hsing Lodge.

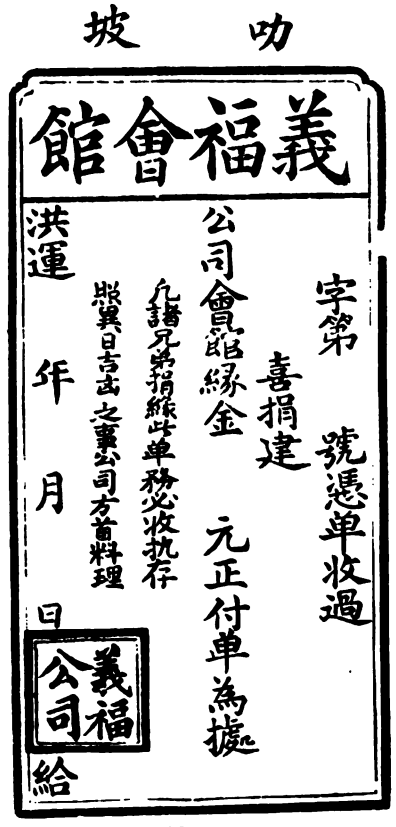
The lower part consists of an outer square with a triangle inside of each corner, which change the form within into an octagon. The characters in the four triangles are said to stand for *fan tsing fu ming*, subvert Tsing, restore Ming, but it is difficult to find any reason for putting this construction on them, indeed those on the right side appear to be the characters for sun and moon written with additional characters. The characters on the octagon are separated by the characters 蘊 *tien*, heaven, at the top 黷 *ti*, earth, at the bottom 日 *jih*, sun, on the right and 月 *yüeh*, moon on the left sides. The characters between these four, reading from the left of *tien* and from first to seventh inwards gives the verse, 'At parting five a verse composed,' etc. as in No. 1.

In the next space on the top are the characters 變千万千化 which read from first to last inwards give 變化千千万 *pien hua ch'ien ch'ien wan*, a thousand thousand myriad, or endless, changes. On the right and left sides in the second row are characters 關不正便 and 龍開不洪 *kuan pu cheng pien*, *lung k'ai pu hung*, the barriers are not quite ready, the dragon opens not vastly, or to Hung. Below there is a character 𠬝 which is 𡢁 *yüan* to turn over, reversed and it denotes that the person to whom it was issued was single at that time. In the centre there is a vermilion triangle stamp with the character 洪 *hung*, in vermilion, and a smaller triangle with the character 洪 *hung*, in black, and on the right side of the apex of the vermilion triangle the character 家 *chia*, and on the left the character 后 *hou*, two of the four characters the seal is supposed to bear. On the right side of the inner square are the characters 共洪和合 *kung Hung wo ho*, joined with Hung in harmony and on the left 結萬爲記 *chieh wan wei chi* combind myriads for a sign. The large character below is 飄 *piao*, a whirlwind. This is a common character on flags and other insignia of the society, and means an overwhelming force of wind, while 洪 *hung*, the name adopted as the family name of the members, means an overwhelming force of water.

No. 5 is a certificate printed in black characters on a piece of white cloth eleven inches long by four inches wide. The three large characters 福義興 *Fu I Hsing* on the top give the name of the lodge, which in Cantonese, the most common language of Hongkong, is the Fuk I Hing. The characters below indicate that it is proof that a one dollar subscription fee has been received from Ch'en Hsün-li, a native of Chao-choú, residing in Hongkong, and handed over in full to the lodge. After this are the abbreviated characters 川大丁首关并足王 *shun tien hsing tao*, *kuan k'ai lu hsien*, obey Heaven and act, the barrier is open and the road clear. The line on the left denotes that the ticket was issued on the 22nd day of the 6th month of the jen ch'en year of Tien Yün. The two impressions of seals are both in vermilion and bear the characters Hongkong, Fuk I Hing. On the back there is an impression of a large vermilion stamp with the characters *Kung Ssu*, lodge, *tou jen*, headmen, followed by four names.

No. 5.

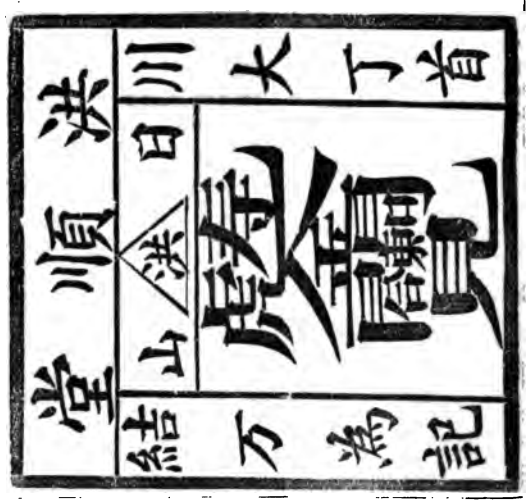
No. 6 is a certificate printed in red characters on a piece of white paper seven inches long by four inches wide. On the left side there is a perforated edge which shows it has been torn from a counterfoil. At the junction with the counterfoil there are what appear to be the right sides of the characters 興旺另勝 *hsing wang hui sheng,* which the first two being substituted characters for *t'ien ti,* means the



No. 6.

Heaven and Earth Association victorious. The two characters on the top *lak p'o* seem to denote, the first Sit-lak, the Fokienese name for Singapore, and the second Singapore, the last syllable of each being given. The four characters 義福會館 *i fu hui kuan*, give the name of the Lodge, the I Fu or notorious Ghi Hok as it is called in the dialect, the Fokienese, of most of its members. Below it states this is proof that the sum of twelve dollars has been received from brother Ch'en Hsiao, No. 1453 in the *lieh* character book, as a voluntary contribution towards the erection of a lodge. All brethren subscribing to this cause must preserve these receipts, so that, if on some future occasion, they have fortunate or unfortunate affairs, the lodge will attend to them. Issued on the 10th day of the 9th month of the Kuei wei year of Hung Yün. There is a small square stamp in the lower left corner with the character, Ghi Hok Kung Szu, the Ghi Hok Lodge, and as is usual on seals of the society the lower part of the character *kung* has a small circle at each of the three corners.

No. 7 was carried as a sign of membership. It consists of a black square seal with black characters on a three cornered Chinese flag-shaped piece of red cloth, about fifteen inches long on its longest side and ten inches on the other sides. The three characters on the top 洪順堂 *hung shun tang* the Hung Shun



No. 7.

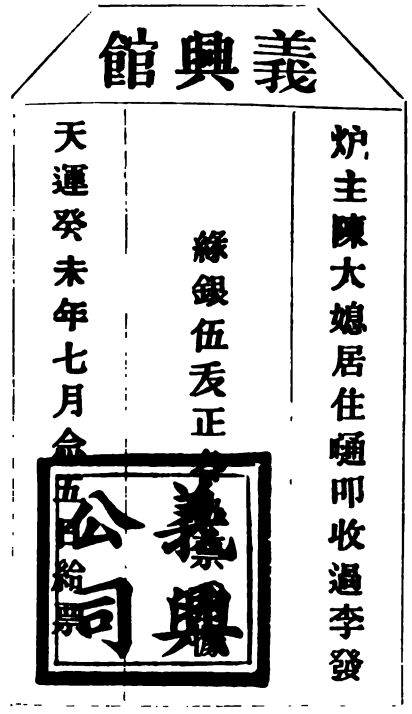
Hall or Lodge, represent the name appropriated to Kwangtung and Kwangsi lodges, but here it is probably the name of a particular lodge. On the right are the abbreviated characters 川大丁首 for 順天行道 which have already been explained, and on the right the characters 結万爲記 combined myriads for a sign. Within the square on the top is the triangular seal, with the apex cut off here, and the character 洪 *hung* in the centre and the characters 日山, two of those belonging to the seal, one on each side. Below are the characters, 虛 which show with an added character, the sign of Kwangtung lodges, the phraseogram 龜 for 金蘭郡 *chin lan chün*, another device of Kwangtung *insignia and the character chien*, to see, at the bottom.

No. 8.

No. 8 is a certificate printed in black characters on a piece of yellow silk five and a half inches square. The characters on the top mean 'restored in the spring of the *chi ssu* year of Hung Yün.' In the upper right corner is the phraseogram 𠀤 for 結萬爲記 *chieh wan wei chi*, combined myriads for a record. In each of the other corners there is what appears to be a phraseogram in the seal character, but none is sufficiently legible to be read. In the centre of the top line of the octagon is the character 𦣞 *tien*, heaven, opposite it 𩫖 *ti* earth, on the right side 囯 *jih*, sun and on the left side 月 *yüeh* moon. On the right of *tien* is the line which, read from first on left to last on right inwards, gives 五人分開一首詩 by turning the ticket around and reading from the right of *ti*, but from the right to left the line is 身上洪英無人知; reading the line on the left of *tien* in the same way, it is 此事傳得兄衆弟 and the characters between *ti* and *jih*, read inward from first to last commencing on the left, give 後來相會團圓時, the whole giving the verse 'At parting five a verse composed,' etc.

In the second row on the top the characters read from first to last inwards are 變化千萬 *pien hua chien wan* a thousand times ten thousand (endless) changes. The characters on the right are 關不正便, the barriers are not quite ready and those on the left 龍開不同, the dragon opens differently.

In the centre is the triangular seal in vermilion, with a smaller triangle and the character 洪 *hung* in black on it, below the black triangle and on the vermilion one is the character 飄 *piao*, a whirlwind, and below it the character 見 *chien*, to see. At the apex of the vermilion seal are the characters 家后 *chia hou* and at the base 日山 *jih shan*, the four characters belonging to it. On the right of the seal are the characters 共同和合, together in harmony, and on the left 結萬爲記 combine myriads for a clue. The name, number, and native place of the person to whom this certificate was issued are written on the back.



No. 9.

No. 9 is a receipt printed in black letters on a piece of ochre-coloured paper, eight inches long by three inches wide. It was in the possession of the same person who had No. 8. The characters I Hsing Kuan on the top signify that it was used by the I Hsing (Fokienese Ghi Hin) Lodge. The first two characters below, *lu chu*, furnace master, have the same meaning as *hsiang chu*, incense master, and the character 元 is probably intended for 爰 *yüan* and meant for 員 *yüan*, dollar. The receipt will therefore read the Incense Master, Ch'en Ta-hsi, residing at Tung-kaú, (somewhere in Malacca) received from Li Fat a voluntary contribution of five dollars, of which this ticket is proof to all who see it. Issued the 25th day of the 7th month, of the Kuei wei year of Tien Yün. The red seal bears the impression I Hsing Kung Ssu, *i.e.*, Ghi Hin Lodge.

No. 10.

No. 10 is taken from a certificate or seal given by Dr. Milne in his account of the Triad Society, communicated to the Royal Asiatic Society in 1835 and printed in the Chinese Repository for February, 1845. Dr. Milne writes of it thus :—

'The seal is a quinquangular figure, this as above noted, is one of the Society's mystical numbers. From the manner in which some characters on the seal were written it is not improbable that some of them have been erroneously explained. The following is submitted as the best explanation of them which the writer's present circumstances enable him to furnish.

Explanation of the characters at the five corners, in the outer or quinquangular line.

1. *Tu* 土 the earth planet, *i.e.*, Saturn, which, according to the Chinese, especially regards and influences the centre of the earth ; also one of the five elements.

2. *Muh* 木 the wood planet, or Jupiter, or the planet which reigns in the eastern part of the heavens.

3. *Shwui* 水 the water planet, *i.e.*, Mercury, to which the dominion of the northern hemisphere is confided.

4. *Kin* 金 the metal planet, *i.e.*, Venus, to which the care of the west is confided.

5. *Ho* 火 the fire planet, *i.e.*, Mars, to which the southern hemisphere is assigned.

N.B. The reasons (or some of the reasons) why these planets are placed at the corners of this seal, may be, because they are the basis of Chinese astrological science, and because they are considered the extreme points of all created things.

Explanation of the five characters which are directly under the planets.

6. *Hung* 洪 a flood or deluge of waters. One of the secret designations of their fraternity is *Hungkia*, literally '*the flood family*' intended, perhaps, to intimate the extent and effectiveness of their operations, that as a flood, they spread and carry everything before them.

7. *Hau* 豪 a leader; a chief or brave man.

8. *Han* 漢 the name of an ancient dynasty, but, in certain connections, signifying a bold and daring man, which is most probably the sense here.

9. *Ying* 英 a hero.

10. *Kia* 架 a stand; but metaphorically used to denote a person of importance to the State, or to society, as we use tropes, and say 'such man is a pillar,' 'the stay of his country.'

N.B. Though this be the ordinary meaning of these words, it is possible that they may be used by the fraternity in a mystical and occult sense.

Explanation of the other characters within the same limits.

Ying hiung hwui hoh tuan yuen shi 英雄會合團圓時
Hiung ti fan kiai, yih shau shi 兄弟分開一首詩
'The hero band in full assembly meet;
Each man a verse, to make the ode complete.'

This is a very probable sense of the words as they are placed, especially as it is known to be a frequent practice of this fraternity to converse together in poetry; and in order to elude suspicion, while in company with others, one man takes but a line, or half a line, which by itself is utterly unintelligible to persons not initiated, but which, being understood by a brother member, is responded to by him in another line or half a line, and by thus passing on through several persons, an ode may be completed, though not perceived by any but the parties themselves.

Kie ti tui 結弟對 the three words are inexplicable in the order in which they stand. *Kie* signifies to tie, to bind, and is often used to signify the formation of a secret association. *Ti* (if we be right in the character) signifies a brother, or younger brother, and the sense thus far would be to form a brotherhood. *Tui* is a pair of anything or two things equal to each other. But it is probable that these words have a reference to other words on the seal, the connection of which it seems difficult to discover.

Explanation of words within the first octangular lines.

Hing ti tung chin 兄弟仝陣
The brethren all in battle join,
Koh yu hau tau 各有號頭
Each ready with a chosen sign;
Kau k'i fan pai 高溪分派.
An ancient brook with parting streams,
Wan ku yu chuen 萬古有傳
Still flowing down from long past times.

In support of this version it might be urged, that the fraternity have certain secret signs or marks, by which they make their ideas known to each other, and in the tumults which they excite, these signs are made use of to encourage each other in the work of destruction ; and that they consider their society as of very ancient origin, and as spreading through the world from age to age.

But the words may be read in lines of eight or seven syllables, and might begin with *koh*, thus :—

Koh yu hau tau, kau ki fan,
Kau k'i fan pai, wan ku yu.

N.B. This last line shifts back to *hau* for its first syllable.

In fact there appears scarcely to be a limit to the mutations of these numbers ; for, like the changes of the *pa kwa* (Chinese table of diagrams), they may contain an infinitude of senses and modifications, with which, however, the initiated alone are familiar.

Explanation of characters within the second octangular lines.

Chú kih tsing tsan hiuen hia 朱吉清赶郊下 the characters, as they stand seem to make no intelligible sense and from the circumstances of their being written with two kinds of ink, black and red, renders it highly probable that they are constructed for the purpose of local concealment. They are perhaps the name, real or assumed of the officers of the brotherhood ; that half of the characters in red ink, which seems printed, may be permanent and have some general reference to the designs of the society, and to the other characters on the seal ; while the yellow part (on the original blue silk seal), which is evidently written with a pencil, may, joined to the printed half, constitute the names or epithets of the officers in some particular place. In another place, where persons of different designations are chosen to be officers, the yellow part would be different. This conjecture is confirmed by the opinion of several learned Chinese, who have seen and examined the seal.

Wán tien wán ti 万天万弟 these characters have, no doubt, a reference to the ultimate view of the brotherhood, viz., universal extension and dominion ; the 1st is an inverted form of 3rd ; which is an abbreviated form of *wán*, myriad ; *tien* (in the quinquangular lines) signifies heaven, and *ti*, earth, and the position of the two, both looking towards the straight line on which the words heaven and earth are written, may mystically signify the bringing of myriads of nations under the society's influence.

Explanation of characters within the square lines.

Chung i fu wo chuh tung 忠義扶我出統 *let the faithful and righteous unite so as to form a whole* (*i.e.* an universal empire). This seems the plain sense of the words, according to this arrangement of them ; but it is impossible to ascertain whether something else may not be intended as they are susceptible of as

many meanings as arrangements. This version, however, agrees with the general views of this dangerous fraternity.

Characters within the oblong square.

Yun shing 潤昇 supposed to be the name of the chief of the fraternity, some think of the *founder;* but the character being *written*, and in yellow ink, it is more likely to be the chief for the time being, at whose death the blank space in seals subsequently issued could be filled up with the name of his successors; whereas the name of the founder, never changing would be more likely to be printed in some permanent form.'

There does not appear to have been any such seal or certificate as the last given in use in the society in recent years, and Triad men who have seen this one fail to recognize it as a proper seal of any lodge or branch of the society now in existence. Probably some of the characters in the original were illegible, or altogether deficient. It will be seen that many of the characters in this one are the same as in those already explained. Of course *Kaú ki* instead of 'ancient brooks' is the name of the temple *Kao chi*, so often referred to, and *Chung I* is another name of Kwanti, the God of War. Further than this it would be fruitless to attempt to solve the meaning of the seal, or to give a better explanation of it, as it appears here, than what has been quoted above.

Some lodges issue three cash, like those numbered 11 below, which may be of metal or cardboard, as a sign of membership. The name Cash Society, sometimes applied to the Triad Society, probably had its origin in this.

No. 11.

The first of these must be five mace five candareens in weight, the second nine mace nine candareens, and the third three mace three candareens; consequently the first and second will be very much heavier than ordinary cash, indeed the second will be heavier than a dollar. The first bears the name of Hung Wu, the first emperor of the Ming dynasty, the second bears the characters Hung Dragon, and the third Hung Heroes. The characters *tung pao* on each are those on ordinary cash and mean free currency.

In some lodges the names of all members are written on bamboo splints, like figure No. 12, from 7 to 9 inches long and 1½ inches wide. These are used to summon members when meetings are to be held, and are taken around, by the

No. 12.

Grass Sandals, to those whose names they bear. No. 12 is from a lodge in Hongkong. The three large characters denote the name of the lodge, which in Cantonese is the Fuh On Shé, and the others, that if at sight of this circular the member does not attend the general discussion he will be fined twenty cents incense and oil money. The name of the member summoned and the date and hour of meeting, are written on red paper and pasted on the back of the splint.

FORMS OF WRITING AND CANT WORDS EMPLOYED.

The members of the society employ various methods of writing in order to conceal from outsiders the characters to be read by, and the meaning to be conveyed to, the initiated. To accomplish this purpose, sometimes the characters used are divided, sometimes superfluous characters are added, sometimes several characters of a phrase are grouped in one character, sometimes one character is exchanged for another and sometimes numbers are used for characters.

Characters are divided thus: the phrase 順天轉明 *shun tien chuan ming*, obey Heaven turn to Ming, is written 川大車日; 順天行道, *shun tien hsing tao*, obey heaven and act up to its principles, is written 川大丁首;

關開路現, *kuan kai lu hsien*, the barrier is open and the way clear, is written 关井足王; 蘿龍岁合姓洪 *tien ti hu ho hsing hung*, the Heaven and Earth Society is surnamed Hung is written 青氣山人生共; and the phrase 金蘭結義 *chin lan chieh i* sworn brothers joined in righteousness is divided and written in the following quatrain :—

人王脚下兩堆沙 *jen wang chiao hsia liang tui shá,*
東門頭上草生花 *tung men t'ou shang ts'ao sheng hua,*
絲線穿針十一口 *ssu hsien ch'uan chen shih yih kou,*
羊羔美酒是我家 *yang kao mei chiu shih wo chia.*

Neath man and prince two heaps of sand we store ;
Here herbs are blooming o'er the eastern door ;
This silk will these eleven needles thread ;
Within our home there's wine and mutton spread.

In this 金 is divided into 人, man, 王, prince, and 丷, two heaps of sand ; 蘭 into 東, east, 門, door, and 艹, the radical under which herbs and flowers are written, above them ; 結 into 糸, silk, 十, eleven, and 口 mouth, a classifier of needles ; and 義 into 羊, sheep or mutton, and 我, me, our. The character 清 Tsing, the name of the reigning dynasty, is written 氵 with the 主 *chu*, lord or ruler taken away ; sometimes it is written without the water radical 氵, thus 青, and sometimes upside down thus, 氵, Ming, the name of the dynasty which the society seeks to reinstate, is often written with the radical for water substituted for the moon, thus 氵. The character 合 *ho*, united, is written 人一口 and called one man one mouth.

The superfluous characters oftenest used are 虎 冤 氵 穴 鳥 共 气 立: thus 合 *ho* is written 𩰫 岁 the ancient character for 會 *hui*, 𩰫, 明 湖, 太 深, 日 𩰫, 月 𩰫, 青 氣 for *tien*, heaven, and 号, 弦. The grouped characters or phraseograms are 𩰫 and 𩰫 for 結万爲記 *chieh wan wei chi*, combined myriads for a record, 𩰫, 𩰫, 𩰫, 𩰫, 𩰫 or 𩰫 for 洪順堂 *Hung Shun Hall*, the names of lodges under the Kwangtung department ; 𩰫 for 金蘭𩰫 *chin lan chün*, sworn brothers association ; 𩰫 for 共同和合 *kung tung wo ho*, together in harmony ; 𩰫 and 𩰫 for 忠心義氣 *chung hsin i ch'i*, loyal hearted patriotism ; 𩰫 for 一片丹心 *yih pien tan hsin* sincere loyalty ; 𩰫 for 順天行道 *shun tien hsing tao* act in obedience to the principles of Heaven ; 𩰫 for 反清復明, *fan Tsing fu Ming*, subvert Tsing, restore Ming ; and 𩰫 or 𩰫 for 金蘭結義, *chin lan chieh i* adopted and combined brothers. Of the substituted characters 興 *hsing*, prosperity, is used for 天 *tien*, heaven ; 旺 *wang*, fortune, for 地 *ti*, earth ; 孫 *sun*, a descendant, for 日 *jih*, sun ; 唐 *tang*, a surname, for 月 *yüeh*, moon ; 氣 *ch'i*, the principle of vitality, for 雲 *yün*, clouds ; and 碧 *pi*, gems, for 星 *sing*, stars.

洪 *hung* is the most common character written with numbers ; it is sometimes divided of follows 氵 3, 八 8, 廿 20, and 一 1. In this way the 八 is

read hundred, (the sound of *pat* eight and *pak* hundred being much alike when spoken fast), and the character and word is called 321. Sometimes the character 念 *nien* is used for 廿 twenty and the character is read 3, 8, *nien*, 1 or 3821.

Sometimes 36 is used for heaven, 72 for earth, and 108, the sum of the first two numbers for association, and the Triad Society of Heaven and Earth Association is the 36, 72, 108. This arrangement appears to owe its origin to the Chinese idea of 36 celestial gods and 72 terrestial baneful influences. These numbers are also otherwise employed, viz., 36 for new members, 72 for inferior officers, and 108 for the superior officers of a lodge.

攷 99, is sometimes used for 洪 *hung*; 攷 55, for 英 *ying*; and 攷 33 for 通 *tung*, the three words meaning Hung heroes understand. The officers have figures which they sometimes use in place of the names of their officers. The Great Elder Brother is 紱 934, the Incense Master is 紱 489, but 21 the sum of the figures may be used instead; the White Fan or Instructor is 紱 415, and sometimes uses 10, the sum of the figures; the vanguard is 紱 943, and sometimes uses 16 the sum of the figures; the Red Club is 紱 426 and uses 12 instead; the Grass Sandals is 紱 983, and in the same way uses 20.

Priests and sorcerers employ superfluous characters and phraseograms similar to the above in writing spells and charms to exorcise evil spirits, or dispel evil influences. These are stuck on room doors and on beds, or are burnt with prayers, or enclosed in small bags and worn suspended by a string from the neck.

Besides the substituted words given above, there are a great many others used somewhat like cant words and phrases. But in consequence of there being such an affinity between Triad members and thieves, and all other kinds of bad characters, or because nearly all such characters are members of the society, many such words and phrases have become the cant expressions of thieves. The following list of such words has been collected from Triad books and many of them are only used by members. The Cantonese pronunciation of the characters is used.

A lodge,	紅花亭 *hung fa ting*, Red flower pavilion, or
	松栢林 *tsung pak lam*, pine and cedar grove.
To join the society,	入圈 *yap hün*, enter the circle.
" " "	拜正 *pai ching*, respect the correct.
" " "	出世 *chut shai*, be born.
To hold a meeting,	開檯 *hoi toi*, open the stage.
" " "	放馬 *fong ma*, let loose the horses.
A member,	香 *heung*, fragrance.
" "	洪英 *Hung ying*, Hung ying.
" "	豪傑 *ho kit*, hero.

A non-member,	風, 瘋子 *fung* or *fung tsze*, wind or son of a leper.
" "	鷓鴣 *tse ku*, partridge.
A new member,	新丁 *soun ting*, recruit.
To attend a meeting,	去睇戲 *hü tai hi*, go to see a theatrical performance.
The secret books of the Society,	衫仔 *sám tsai*, little jacket.
Certificate of membership,	腰平 *iú ping*, purse.
" "	八角招牌 *pat kok chiu pai*, octagonal sign.
Certificate of membership,	八掛 *pat kwa*, the eight Diagrams.
To exhibit a sign of membership,	掛牌 *kwa pai*, hang out a sign.
Hair,	青絲 *tsing sze*, green silk.
Hog,	毛瓜 *mo kwa*, hairy brinjal.
Pork,	白瓜 *pak kwa*, hairless brinjal.
Roast pork,	金瓜, 紅瓜 *kam kwa* or *hung kwa*, golden or red brinjal.
Beef,	大菜 *tai tsoi*, great vegetables.
Salt beef,	一把菜 *yat pa tsoi*.
Goose,	亞六 *a luk*, A Luk.
Fowl,	亞七 *a tsat*, A Tsat.
Duck,	亞八 *a pat*, A Pat.
Dog,	蚊 *man*, mosquito.
Fish,	穿浪, 擺尾 *chün long* or *pai mi*, wave borer or tail shaker.
Salt-fish,	鹹笋, 丫環 *ham sun* or *a wan*, salt sprout or slave girl.
Vegetables,	妹子 *mui tsze*, servant.
Rice,	沙 *sha*, sand.
To boil rice,	打沙 *ta sha*, beat sand.
To eat rice,	耕沙 *kang sha*, farm sand.
To boil congee,	打浪 *ta long*, beat the waves.
To eat congee,	耕浪 *kang long*, farm waves.
Raw tobacco,	生羌 *shang keung*, raw ginger.
Prepared tobacco,	熟羌 *shuk keung*, ripe ginger.
Opium,	雲遊 *wan yaú*, clouds travelling.
To smoke tobacco,	咬羌 *ngaú keung* bite ginger.
To smoke opium,	咬雲 *ngaú wan*, bite clouds.

Tobacco pipe,	洪竹, 青龍	*hung chuk* or *tsing lung*, hung bamboo or green dragon.
Tea,	青蓮	*tsing lin*, green lotus.
"	紅水	*hung shui*, red water.
"	青水	*tsing shui*, green water.
Wine,	家和	*ka wo*, family harmony.
Water,	三河	*Sam ho*, three rivers.
Oil,	洪順	*hung shun*, Hung obedience.
Chopsticks,	金簡	*kam kán*, golden selecters.
Tea cup,	蓮蕊	*lin yui*, lotus flower bud.
Wine cup,	蓮米	*lin mai*, lotus seed.
Bowl,	蓮花	*lin fa*, lotus flower.
Plate,	蓮葉	*lin ip*, lotus leaf.
Incense,	桂枝	*kwai chi*, cassia twigs.
Candles,	古樹	*ku shü*, dwarf trees.
Betel,	河南	*ho nam*, Honam.
Betel nut,	太子	*tai tsze*, prince.
Betel leaf,	糧草	*leung tso*, provisions.
Lime,	軍師	*kwan sze*, military secretary.
Mosquito curtain,	燈籠	*tang lung*, lantern.
The Ming jacket,	袈裟	*ka sha*, muslin, or a monk's robe.
Trousers,	菱角	*ling kok*, water caltrops.
Shoes,	鐵板	*t'it pan*, iron soles.
Cap,	雲蓋	*wan koi*, cloudy cover.
Hat,	萬笠	*mán lap*, mán lap.
Large bamboo hat,	藤牌	*tang pai*, shield.
Umbrella,	洪頭	*hung tau*, Hung head or
	獨脚	*tuk keuk*, one leg or
	烏雲	*ú wan*, black cloud.
Handkerchief,	白雲	*pak wan*, white cloud, or
	十二兩	*shap i leung*, twelve taels.
Lamp,	蚊帳	*man cheung*, mosquito curtain.
Oil lamp,	洪燈	*hung tang*, Hung lamp.
Road,	線	*sin*, thread.
Travel,	遊線	*yaú sin*, walk the thread.
House,	甲子	*kap tsze*, first of cycle.
Ancestral hall,	馬桶	*ma tung*, privy.

Market.	太平	*t'ai ping*, universal peace.
Table.	方平	*fong ping*, square level.
Stool.	四脚	*sze keuk*, four legs.
To sleep.	晒	*shai*, to dry.
Bed.	晒棚	*shai pang*, drying stage.
Sit.	脫	*tüt*, tüt.
Junk.	屐	*k'ek*, wooden shoe.
Ship.	平	*ping*, level.
To board a ship.	搭平	*tap ping*, to tread the level.
Sword.	橘板	*kwat pán*, orange board, or
	縐沙	*tsaü sha*, silk crape.
Dagger.	獅子	*sze tsze*, young lion.
Cannon.	黑狗	*hak kaü*, black dog.
Powder.	狗糞	*kaü fan*, dog's dung.
Report of cannon.	狗吠	*kaü fai*, dog's bark.
Silver dollars.	瓜子	*kwa tsze*, melon seed.
Cash.	芝蔴	*chi ma*, sesamum.
A string of 100 cash.	一條草	*yat tiü tso*, a blade of grass.
A string of 1000 cash.	一條繩	*yat tiü shing*, a string.
Hand.	五爪龍	*ng chaü lung*, five clawed dragon.
Ears.	順風	*shun fung*, fair wind.
To cut off the ears.	落順風	*lok shun fung*, lower the fair wind.
To cut a head off.	洗面	*sai min*, wash the face.
To murder by drowning.	洗身	*sai shan*, bathe.
Sea.	大天	*tai tin*, great sky.
To drown in the sea.	放落大天	*fong lok t'ai tin*, lower into the great sky.
The lodge club.	三尺六	*sam chek luk*, the three feet six, or
	古松	*ku tsung*, old pine.
The fan.	灣月	*wan üt*, crescent moon.
The *tai*, in which the flags and other paraphernalia is placed.	木楊城	*muk yeung shing*, Muk-yeung city.
The needle used for pricking fingers at initiations.	鐵頭太子	*tit tau t'ai tsze*, Iron-headed prince.

SIGNS AND TEST WORDS.

Members of the Triad Society have a great many sentences for testing strangers whom they happen to meet, to discover if they are brothers, to each of which there is a corresponding answer. Sometimes the question and answer consist of rhymed stanzas, which however are not always given in full, as a word or two is generally sufficient for the initiated. They have also numerous ways of testing a person by arranging and handing tea-cups, tobacco-pipes, opium-pipes and other articles, and noticing the manner in which they are received. If the person tested is a member, the object offered is accepted in the manner known to the initiated. There are besides signals made by wearing the queue or placing the hands in a peculiar manner, and there are signs and words used to call assistance in fights, and to give intimation when being robbed, so that if the thief be a member he may know he is robbing a brother. The ritual observes that, in using sentences, the authorized words must not be departed from, nor three fingers when using the hand sign.

The following are some of their test sentences and replies :—

Why is your hair so unkempt? I was born under a peach tree.

Why is your hair so ruffled? I have been to extinguish a fire.

Why is your hair so wet? I have not long been born.

Why has your hair so much cobweb in it? It is not cobweb, it is five-coloured silk.

Why is your hair so long? It is the stargod of longevity.

Why is your head so pointed? It is the sign of the character 合 *hop*.

Why has your head those furrows? It is the sign of the character 彪 *piú*.

Why is your belly so large? It is the sign of the character 壽 *shaú*.

Why is your mouth awry? It is the sign of the character 和 *wo*.

Why is it you have no chin? It is the sign of the character 同 *tung*.

Why is one eye large and the other small? It is the sun 日 and moon 月, 明 *ming*, bright, character.

How many eyebrow hairs have you? Thirty-six on the left and seventy-two on the right.

Why have your eyes bloody veins? They are the five-coloured threads.

Why is your face so green? It is a melon face—a green face with a red heart.

Why are there so many moles on your face? They are numbered; there are forty-eight.

Why does your nose bleed? It is the waters of the deluge flowing out of their channels. In this, when written, the character 洪 deluge, is used for 紅 red. The answer is an allusion to a common Triad quotation from Mencius, *hung shui wang laú*, the vast waters ran out of their channels, meaning in the Triad sense that the deluge, *hung*, overflows the country.

Why is one arm, or one leg, or one sleeve, long and the other short? The left is civil, the right military.

What is in your bundle? Five-coloured clothing.

The road is thorny, how could you walk it? I wear iron soled shoes.

Where were you born? Beneath the peach tree.

Why is your face so yellow? Because my mind is troubled for my country.

Why are there horns on your head? It is the character 洪 *ki*.

Why do your lips pout? It is a Hung hero's beak. Here *ying*, parrot, is used for *ying*, hero.

Why are your lips so wide apart? They are *Hung ying*, red parrot, or Hung hero's legs.

Why have you three eyes? They are *Wa Kwong*, the God of Fire's eyes.

Why are your teeth so wide apart? They are the scalloped borders of our flags.

Why is your face so red? I have been drinking wine in the temple of War.

Why is your face so black? I have been extinguishing a fire.

Why is your face so broad? It is a *sam tai wung fa* (the large characters over certain temples) face.

Why have you such a sensual face? I was born beneath a peach tree.

Why do you let your hair grow so long and unshaven? I adopt the Ming style.

Why do you look so pleased? Heaven has sent the *Kilin*, unicorn. The appearance of this rarely-seen animal is a prognostication of good times coming.

Why is there such a hole in your head? That is to stick flowers in when the empire is won.

Why have you fowls' dung on your clothes? It is incense ashes.

Why are your legs bent so? They are basket legs.

Why is your coat so old? It was handed down by the Five Patriarchs.

Why are your shoes so flowery? They are loyalty and dignity flowers.

When were you born? In the fourth watch, in the 25th day of the 7th month.

Where were you born? In Tai-ping market.

What did you eat when born? Congee, red peaches and plums.

Sometimes, in order to test a man in the street, a member will purposely knock against him. If a member, he will say 'psha! are you blind?' Then the person testing replies 'I'm not blind, my eyes are bigger than yours.'

If a member wishes to test a man in handing tea to him, he offers him the cup held with the thumb and second finger of the right hand, and the forefinger bent over it; and at the same time he places his left hand with the thumb and forefinger bent and the other fingers straightened on his right elbow. If the man, he offers it to, be a member, he will receive it in the same way. If the

cup be placed on the table, a member, before taking it, presses the knuckles of his first two fingers on the table.

In offering cigars, cigarettes, or cups of tea, three are held out and a member takes the centre one. This is called the *chung sam*, centre or loyal protector of the State. Loyal is formed by the characters *chung sam* joined.

The various arrangements of teacups and other articles have fanciful names applied to them, and there is usually a quatrain referring to each, to be spoken by the person tested; but as already remarked a few words of these is enough to show if the person be a member.

This is called a single whip (horseman) rescuing his chief. When a cup and teapot are placed in this way and a brother is asked to rescue another, if able to do so he drinks the cup of tea, if not able to do so he throws away the tea, refills the cup and drinks.

A whipping horseman on the horizon see!
He'll clear all clouds and save his prince, alone
He comes to give us back prosperity,
And help our Ming lord mount the dragon throne (1).

The upper cup is full, the lower empty: to show membership, pour from the full into the empty until both contain the same quantity, then drink. Say—

There's water in the upper pond, 'tis clear.
None know the lower pond, because 'tis dry,
Wait till next spring, the third month of the year,
When rain the lower pond will well supply.

This is called Loyalty and Treachery. The full cup represents Sun Pan (2) and the half cup Pong Kun. (3) Pour the contents of both cups into the teapot, then fill both cups and drink. Say—

Two men by the same teacher taught,
A traitor one, the other true,
The true man got whate'er he sought,
A sword the traitor slew.

(1) A name applied to the throne of China.
(2) 孫賓.
(3) 龐光涓.

This arrangement is called Two Dragons contending for a pearl, *i.e.*, two emperors for the empire. First put the candles apart, then take the lower cup, place it level with the upper cup and drink. Say—

Two dragons seated on a throne
Strive for a pearl of greatest worth.
Two phœnices are also shown,
Place wide the cups, change heaven and earth.

The last arrangement without the candles is called the Upper and Lower tea. Take the lower cup, place it level with the upper or farthest from you, and drink. Say—

In the pavilion brotherhood we swear,
Twixt high and low there's no distinction there;
When your five dragon's claws (4) reach for a cup.
See both are level ere you take one cup.

This arrangement is called the Band of Patriots' tea. When placed in this way drink the middle cup. Say—

There are three highways to the capital;
Kung Ming (5) comes forth his soldiers to review.
The peach plot saw the patriots' cabal;
The horse, aye saddled, waits in city Ku.

This arrangement has the same name as the last, and the middle cup is likewise drunk.

This is called the fighting tea. When the spout of the teapot is towards the cups, it denotes that the person to whom the tea is offered is requested to take part in a fight. If he consents to, he drinks the middle cup, and says—

Liu Kwan, and Chang, (6) the peach plot band.
For loyalty are widely famed;
They heeded not Duke Tsao's command,
Long be their virtuous deeds proclaimed.

(4) Fingers.

(5) Another name of the celebrated 諸葛亮 the counsellor of Liu Pei.

(6) 劉備, 關羽 and 張飛, Liu Pei, Kwan Yü and Chang Fei the three *heroes at the time of the three Kingdoms* who were bound together by an oath taken in the *peach garden.*

This arrangement is called the character 品 *pan*. Place the two nearest cups level with the other and drink. Say—

In the centre sits our lord in his pride,
While his officers stand on each side;
For 'tis here his officials resort,
To assist in the customs of court.

This arrangement is called the 山 *shan* hill character. Place the cups as in the last and drink. Say—

One hill is distant and the other high;
Unnumbered men have entered the Hung door,
For mother-like is the Ming dynasty—
We'll praise the five when empire we secure.

This arrangement is called Duke Kwan (7) guarding Ching-chou with Kwan Ping (8) on the left and Chou Tsang (9) on the right. Bring down the upper cup on a level with the others and form the character 品 *pan*, then drink. Say—

With martial bearing and exultant air,
He loyally established Han in fame;
He guarded Ching-chou and none felt despair;
All ages have proclaimed his martial fame.

This is called Liu Siu (10) passing the barrier. The person to whom it is offered must place the cup nearest him level with the others, and form a row, called Liú Kwan, Chang and Chao (11), sworn brethren. If offered in a row it must be refused, unless when assistance is sought. When drunk, Say—

Four cups in form far from the same,
Duke Kwan is worshipped in Muyang;
Three patriots linked in peach tree fame
Ere brotherhood swore Chao Tszlung.

(7) 關羽. (8) 關平. (9) 周倉.

(10) 劉秀 the founder of the Eastern Han dynasty.

(11) 趙子龍.

This arrangement is called the Four Loyal ones and is only made when assistance is required. When consenting to take charge of a brother's wife or children, drink the cup on the left; when consenting to assist a brother with money, the next to it; when consenting to risk life for a brother, the third, and when consenting to endure hardships for a brother, the fourth. If unable or unwilling to assist, change the positions of the cups and drink. If willing to assist, say—

Han Peng (12) was born at Shanyu,
On whom did Han Fuh (12) rely?
Cheng Tien(12) thought revenge his due,
Why are Chang Kuo's(12) eyes ne'er dry?

This is called heroes entering the stockade. Remove the two nearest cups and drink. If another remove them, the person tested must put them back, and if another put them back, he must remove them and drink. He says—

All are brothers within the Five Lakes and Four Seas (13),
The turbulent rebel Hwang Chao (14) failed to please,
When the Hung have the rule of the empire assumed,
He'll be decked in embroidered robes and gay plumes.

This is called the Four Corners. The upper and lower cups must be put in line with the others and the person tested must drink standing. He says—

Olive shaped and sharp at the ends,
And as the *i* character straight—
Come assist the Ming lord and your friends,
That we may the Mings reinstate.

This is called swearing-in Chao Tsz-lung. Place the lower cup level with the others, then drink, and say :—

(12) 韓朋, 韓福, 鄭田, 李昌國 Triad ancient worthies.

(13) Meaning the empire

(14) 黃巢.

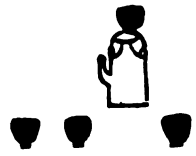
Liu, Kwan and Chang were patriots true and good,
Who in the Han cause bravely led the van,
Beneath the peach trees they swore brotherhood,
Ere Chao Tsze-lung joined their cause at Shang-shan.

This is called Poverty and Dishes tea. If able to assist a brother to escape from difficulties remove the tea-pot and drink either cup. Say—

Mung-ching (15) ate food set out for sacrifice;
To travel Mrs. Wu (16) sold her own hair;
Through poverty young Tsze-lu (17) carried rice;
Then why need patriot brothers feel despair?

This is called Kung Ming on the stage issuing commands to his generals. Take the cup on the tea-pot, place it level with the others and drink. Say—

Ere leaving his hut he naturally knew,
The empire was doomed to be split in three parts;
His lot with the Han supporters he threw;
At Paitai he showed his governing arts.



This is called Duke Kwan escorting Liu Pei's two concubines to meet him in Ku city. Take the cup on the tea-pot, place it on the left of the others and drink. Say—

When at Hsü-chou, Kwan Yün-chang's (18) troops were scattered wide,
His brother prince's wives he took to guard and guide,
The husband long he sought, and five great generals slew,
Before the wives their husband joined in city Ku.

(15) 呂蒙正.
(16) 五娘.
(17) 子路.
(18) 關雲長 another name of 關羽.

This is called the three invitations to Kung Ming to leave his home. Take the cup on the teapot, place it the breadth of a cup from the others and drink. Say—

When, after fortune in the Hsü-chou battle frowned,
In Fan, the desert city, rest a while Kwan found,
Thence 'midst high hills he sought the virtuous man,
Who twice refused ere he became his partisan.

This is called Subvert Tsing, Restore Ming. Take the farthest of the three cups and place it next the nearest on the right, thus changing them into a resemblance to the character 明 Ming, then drink from the cup moved. Say—

The Tsing is not pure, (19) the Ming is not bright, (19)
Turn heaven and earth, the empire restore,
Civil officers bring your pens and unite
With the military to give peace once more.

The first of these arrangements is called the Plum Garden and the other the Five metals. If the centre cup has tea, take it up, if empty tap it once with a finger and say 'you are very kind,' and when tea is poured into it, drink and say—

The Hung's an honoured family,
In every place it is the same,
True patriots have prosperity—
Long live our prince! let all exclaim.

The middle cup is upside down the others are full. Turn the middle one right side up, fill and drink. Say—

(19) 清 Tsing, the name of the present dynasty, means pure and 明 Ming, the name of the last, bright.

The battle raged fierce in the sun,
In ambush the Tsings lay around,
To rescue our ruler all ran.
This fight with the foe's still renowned.

The middle cup is full, the others empty. Take the middle cup and say—

Han Peng recruited in his flowery tent,
Han Fu his horses and his men did bring:
Cheng Tien was ever on revenge intent;
And Chang Kwo wavered in opposing Tsing.

This is called Chao Tsze-lung saving Prince A Tow (20) from the army of the enemy. First lift the cup and teapot off the tray, then drink the five cups of tea. Say—

In serried ranks a million troops surround Chang-pan,
A single mounted man forth from the city came,
And through them rode, to save his youthful prince; this man
Was every inch a hero and well-known to fame.

Take the outside cup, place it in the middle of the others, and drink. Say—

Muyang city a world in itself contains,
Where the brethren meet now just as of old;
For testing a brother no one complains,
Provided he's never left in the cold.

This arrangement is called the Five Great Generals. The tea must be poured into the teapot and the cups refilled, then drink the middle cup. Say—

(20) 阿斗.

One of the Five Great Generals was Duke Kwan;
Great 'mongst a million too was Chao Tsze-lung;
Chang Yi-te's (21) shout could break the bridge's span,
Han's cause was helped by Ma Chao (22) and Wong Chung (23).

This arrangement is called the ancients. Take the side cups and place one above and the other below the central space, thus forming the character 中 *chung*, centre, then drink. Say—

Shih Ch'ung (24) was rich and honoured, Fan Tan (25) poor,
Kan Lu (26) succeeded soon and Tai Kung (27) late;
Peng Tsu (28) lived long, Yen's (29) life was early o'er;
These six were surely influenced by fate.

When the cups are offered in this way, place three fingers on the left side of them and thus form the character 洪 *hung*, a name of the brotherhood.

This is called the Six Door Guards. Before drinking, say—
Six men to guard three doors we find;
Twenty-four captains in two rows stand;
Stay and relate what's on your mind,
Drive the barbarians off our land.

This arrangement is styled the Six Allied States conferring the rank of Prime Minister on Su Tsin (30). Take away the teapot and place the side cups to form the character 中 chung, then drink. Say—

(21) 張翼德 another name of 張飛.
(22) 馬超.
(23) 黃忠.
(24) 石崇.
(25) 范丹.
(26) 甘羅.
(27) 姜太公.
(28) 彭祖.
(29) 顏子.
(30) 蘇秦.

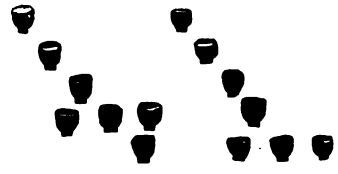
Ten years he studied ere he met success ;
Who, when they saw him, starved in humble dress,
Thought six States would appoint him minister,
And shouting multitudes his worth aver ?

This arrangement is called the Sixth Son Guarding the Three Barriers (31). Lift the upper centre cup upwards and the lower centre cup downwards, to form the character 中 chung, then drink. Say—

The sixth son guarded the three barriers well ;
Loyal, he helped the empire's foes to quell ;
When Queen Siao (32) heard of him, her spirits fell ;
Her troops destroyed she sought in peace to dwell.

This arrangement is styled the Seven Fairy Sisters' descent to earth. The end cup is typical of selfishness and must not be drunk. Take either of the others and say—

Every night the Seven Sisters their journey made,
'Twas for love the Seven Sisters to earth did descend ;
They left him they loved in the Wai tree's shade,
Ne'er again will Tung Yung (33) with such ladies time spend.



These arrangements are each called the Seven Star Sword. In the first the side cups must not be taken, but the two cups forming the point may be drunk. In the second the side cups must not be taken. Take the cup at the point and place level with the centre cup of the three and then drink the two cups forming the points. Say—

(31) An allusion to 楊延昭.

(32) 蕭后.

(33) 董永 one of the patterns of filial piety. The legend is that one of the Seven Fairy Sisters, who each has a mansion in one of the stars of the Pleiades, visited him nightly, and that as a reward for the filial piety he showed at the death of his father, he attained the highest literary prize in the empire.

At Dragon Spring the sword sprang forth one day,
To all our wrongs avenge and Mongols slay ;
Our sister-in-law did bravely wield the sword,
Once heaven and earth revolves, peace is restored.

This is called the character 下 *hsia*. Take the cup out of line with the others and drink.

There are called the Eight Immortals, or Genii. The two middle cups may be drunk. Before drinking say—

The rotten wood in spring will sprout ;
The Eight Immortals cross the sea ;
On horseback comes our princess out ;
Let home midst pines and cedars be.

This is called T'ai Yin, the moon. Neither of the cups forming the circle must be drunk. Drink the cup in the centre and say—

Four seas, three hills, and eight fairy grottoes high ;
Ninth ox, and fifth tiger in one place lie ;
Two beauties, seven sisters and six aunts here meet ;
In each there are fifteen, the moon is complete.

In this stanza the four seas mean the Chinese empire, the three hills the three Isles of the Genii, the eight grottoes the grottoes inhabited by the Eight Immortals, the ox refers to the ninth of the twenty-four constellations, the tiger to the White Tiger, the fifth of the supernatural creatures, the seven sisters to the Pleiades, and the six aunts, probably, to the six kinds of old women, namely, the brokeress, the marriage go-between, the spiritualistic medium, the praying woman, the herbalist, and the midwife. It is difficult to conceive who are meant by the two beauties. The whole is a piece of Taoist cabbalism, and it is intended to show that in whatever direction the numbers in the first three lines are read, three at a time, their sum is fifteen, the number of days the moon takes to become full.

A small lamp, betel-pepper leaves, betel-nut, lime, tobacco, a cup of tea, and a teapot are called the meeting of heroes. First place the betel-nut with the lime

and say the military secretary guards his ruler; then remove the lamp, drink the cup of tea, smoke and finish by chewing the betel-nut. Say—

Bright is the Hung lamp everywhere,
A general guards his prince's seat,
The arms of Hung's five dragons bear,
We'll slay the Tsings when all's complete.

If at a meal a bowl of meat and vegetables, half covered with another bowl, is set before a member, he must take one chopstick push away the covering bowl and eat. He says—

The Tsing is not pure and the Ming is not bright;
Those of Muyang city are brave to the core;
With one blow, the Tsings throughout the land smite,
And empire again to the Mings restore.

If a bowl of meat is placed covered in this way before a member, he must take the chopstick on the bowls, throw over the upper bowl, and eat. Saying—

All kinds of delicacies here are placed,
Why do you cover it and not begin?
A single whip all Huei-chou-fu abased,
So drive out Tsing and bring our Ming Prince in.

If set out covered as in the last, but without the chopstick on top, say—

A red dish hides Hung's family meat,
Fine flavoured food is here to eat:
To Tsings resist and Mings assist,
Is why true patriots exist.

If at a dinner other person's wine cups have wine and the wine-cup of a member has none, he says—

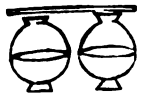
Perversely Hung's influence mounts to the sky;
At the Red Flower Bridge all patriots swear,
With the Heaven and Earth brotherhood to ally,
To avenge old wrongs and no Mongols to spare.

If at a dinner the cups of others contain wine and the cup of one contains water, if a member, he must not drink it, but say—

In the lotus flower a green dragon lies,
With water you ask me my thirst to allay;
I've drunk of the water our lodge supplies,
And I didn't expect to be served thus to-day.

When the meat and vegetable dishes are placed before a member in this manner, he must take the dish from the top and place it on the table, then take the chopsticks and eat. He says :—

Heaped one above the other are these things.
We'll China win and then destroy the Tsings.
The five great dragons will Hung's arms assist,
And ne'er, until the empire's won, desist.



If dishes are placed before a member in this manner, he must turn them, the right one to the left and the left to the right, and then take chopsticks and eat. He says :—

One north one south are China's capitals—
The Hungs seek to restore to Mings the land,
And, helped by the five dragon generals,
This easy is as turning round the hand.

When the chopsticks are set out for a member the wrong way, he says :—

Pray why with opposition meet one?
Midst songs of peace turn heaven and earth;
A thousand *lis* friends come to greet one,
Yet you don't know a brother's worth.

When dining with another, if you wish to test him, drink a cup of wine and place the empty cup on the top of a basin of rice, under which you place chopsticks, and say :—

The lotus buds on the lotus flowers rest.
Five patriarchs invite to the heaven of the West.
The dragons' five claws the golden selectors seize;
Good brother begin to farm sand, if you please.

If there are five dishes of meat on the table and the middle one is covered, a member will say :—

By right this broad empire belongs all to Ming;
Why does not the centre rebel against Tsing?
If the loyal and brave would together rebel,
The hills and the streams under Ming would excel.

At a dinner put a piece of meat in another's bowl and say :—

Within the Hung doors flesh and bone are near,
I don't crave for riches nor men's flesh eat;
From my treatment at this table, 'tis clear,
You think you a thankless turncoat meet.

If the person tested be a member, he will put a bone in your bowl, and say :—

Ne'er was one who swore in the peach garden known,
To act faithlessly or to wrong adhere,
You treat me with flesh and I you with bone;
In the Hung house flesh and bone are aye near.

When a stranger is offered a cup of water instead of tea, by a member, he says :—

This cup of tea is white and clear;
The Hung family sworn brothers are;
I reached your door to take your cheer,
Why do you thus all kindness mar?

The water is then thrown away and tea given, and the person handing it says :—

Throw out the water, give Hung tea—
He comes our prince's face to see;
A brother, he should share our lot;
E'en though his ancestors did not.

When offering a cup of tea in a meeting, a member says :—

Those bright green leaves now turned to red,
Show Hungs are a sworn brotherhood,
Our brethren all have hither sped,
Who knows for how much future good?

When a member is travelling and calls at a house requesting a drink of tea, if water be brought by the mistress, he must not drink it, but say 'I have drunk of the water of the three united rivers.' If she be a member or the wife of a member and understands and brings tea, he must cover it with his fan and say :—

A Hung fan hides Hung tea;
Hungs are one family;
My brother I don't see,
Sister gives tea to me.

When tea is handed to a member first and the pipe after, he says, as he accepts the cup and pipe :—

Green lotus covers all the table—
Why make so much of one, kind brother?
The tiger generals all are able,
To drink and smoke with one another.

When there are two cups of tea and a pipe placed crosswise with them, before drinking the tea, a member says :—

Two ponds of green water and a green dragon see ;
If you lift the green dragon you'll find it is hollow,
The ponds are so narrow, the dragon can't flee ;
There's no water to keep him, the wells are so shallow.

When a tobacco pipe is offered to a member with the head towards him, he says :—

Heaven, earth, and men you treat with scorn—
I may not know when I was born,
Yet know those who from loyalty swerve,
Are traitors, and do death deserve.

When a member is asked to smoke, if there be a lamp in the room, he shades it with his hand and says :—

The sun in the east rises red ;
The moon by dark clouds was obscured :
Before an east wind they have fled,
And shown our bright pearl (34) is secured.

When a tobacco-pipe is offered to a member with the mouth end towards him, he takes it and says :—

Five men with guns the Tsing troops fight,
And Tsing braves fear to march to meet them :
They *fus* and *chaus* and *yuens* do smite,
But patriots are sworn to greet them.

When offered a tobacco pipe held in the centre, a member takes it and says :—

For Kwangtung pipes all good men strive—
When heaven and earth's time does arrive,
And Tsing's o'erthrown and Ming's restored,
We brothers 'll meet with one accord.

When a member has tobacco and no light he says :—

This good Hung dragon no pearl spies—
What means our meeting here to-day ?
The fowls (35) do meet, but no winds rise (36) :
Think when our flowery lodge was gay.

(34) Bright pearl and Ming ruler are words of the same sound in Chinese.
(35) Members.
(36) Non-members.

When a member has a pipe and no tobacco, he says:—

A covered pearl no brightness does disclose—
One brother on another has a claim;
Brothers, like brilliant phœnices, repose
In Muyang city, where we brothers came.

When a member begins to smoke, he says:—

'Tis harmony a thousand *lis* combines,
Ten thousand Hungs in one great family.
In lifting hands and moving feet we've signs;
May nothing ever change our harmony.

When a member is asked by another member to smoke opium and he meets a member with whom he is at enmity, or when one is offered an opium pipe with the bowl towards him, he says:—

A brother invites me to opium smoke;
Why longer at enmity should we be?
Our dame of the flowery pavilion once spoke,
'No longer cherish old grudges,' said she.

To this the unfriendly brother or the brother offering the pipe, says:—

Two friendly families bear no enmity,
And brothers should not cherish deadly rage;
Pray brother, let all by-gones by-gones be;
In our pavilion we no war should wage.

When two members smoke opium opposite each other at the same lamp and a third member comes, he says:—

Two Hung dragons here snatch at a spot of fire,
You may pass over lakes, and o'erland you may speed,
But don't say from these pipes you no good can acquire,
To destroy the vile Tsings is a praise-worthy deed.

If the new arrival desires to smoke opium, he says:—

I wish to both my brothers kind,
Long life with happiness combined;
I want at once to opium smoke,
If there's a place not yet bespoke.

When a washhand-basin is covered with a towel and a member is requested to wash his face, he says:—

Dark clouds obscure the moon and sky,
Disperse them and the sky we spy—
No patriot our cause denies,
And traitors die before our eyes.

When a member is visited by another for the first time, he says :—

Heaven is above earth, hence we have ne'er met—
High hills and low plains far apart we see ;
You visit this Hung house, and I regret,
I can offer naught but a cup of tea.

When a member is asked his name, he says :—

You ask my surname and my name;
Muyang for birth-place I do claim,
Where Hungs in cedar groves live free,
Hung-ying the Lady Chin named me.

If a member is tested and he does not know the proper answer to give, he says :—

Hungs' changes endless are, indeed!
Some stupid are, while others learn ;
My parents had some books to read,
But poor, I had my living to earn.

When a member gives a sign, he sometimes says :—

Five Patriarchs, in worth complete,
Passed over lakes and seas and land,
And gave for use whene'er we meet,
Those signs which we all understand.

When stopped on the road by robbers, to prevent their robbing him, in case they are brothers, a member says :—

In Kao-chi temple Hung is chief.
Toward a brother be no thief.
Heed heaven act under the gods' care ;
Traitors and turncoats heaven won't spare.

When a junk is attacked, if those on board are members, they say, in case the pirates are brothers :—

On our Hung mast our lamp hangs high.
Brothers at sea shouldn't rob each other ;
Heaven punishes those who rely,
On force to cruelly treat a brother.

There are verses for members to teach their wives for use on certain occasions. When an attempt is made to seduce her, she is to say :—

Fresh flowers at a distance always look gay ;
Don't think me a vile wanton woman pray ;
If beauty you love to yonder hills flee ;
My husband is one of your family.

If an attempt is made to ravish her, she is to say :—

The sun a red spot in the east does lower,
On this road I'm like a lone autumn flower ;
In seeking for flowers go the hills among ;
My husband belongs to *piao, son, ho, ho, tung.*

If a member is stopped on the highway by a man with a sword in his hand, he must say, in case the thief be a brother, 'on a former day I did not fear two swords, but now I fear one.' If the thief recognizes the words and desists, the member attacked says :—

Your sword is only to cause dismay,
You should take two swords and fight the Tsings ;
Good brother you stop me on my way,
But now you know we are both Hung-Yings.

If the thief has two swords, the member attacked says :—

There's a two-planked bridge in Muyang,
For the use of Hung heroes obtained,
When Heaven our empire restores,
In Yang city we'll be maintained.

When, to test a member, a sword is drawn on the edge of a circle, he draws another sword and says, 'I don't pass one sword, when there are two I pass.' When, for the same purpose, a circle is drawn on a road with nothing in it, the person tested puts one foot in the circle and says, 'We are all within the circle men.'

There are certain verses written and sent out to call members to assist in fights. These verses are always written under the sign here given. Either of the following quatrains are used for this purpose.

We Heaven obey and with our foes do fight ;
Come and assist your brothers we beseech,
In pity come our enemies to smite,
The *chieh i chin lan* tumult heaven does reach.
The signs are unequalled, hence we call you ;
The wind (37) now blows fierce and is hard to subdue ;
Come help us, good brother, we earnestly pray,
And when peace is restored we'll your kindness repay.
The sun above shines everywhere,
And for Muyang the wind is fair ;
Heaven, earth and people raise up Ming,
And officers are gathering.

(37) Member.

Brothers don't leave, but come to our aid,
Don't stroll as if there's nothing to do ;
Act when the three-finger sign is made,
As if your own flesh and bones called you.
We patriots did peace enjoy,
Till outsiders did us annoy :
This notice calls you to a fight,
Come to Changsha, with us unite.

The White Fan calls members around him, when there is something important expected to take place, by fanning himself very slowly three or four times; and he calls members to take part in a fight by lightly waving his fan over his head three times.

If a member is fighting with a non-member, and another member is present, he will pretend to stop the fight by placing his hands between the men fighting, with his *palm* on the outside and the *back of his hand* on the member.

If, when some men are beating others, a member rushes about with both palms of his hands *outwards* shouting '*don't fight! don't fight!*' it conveys to members the meaning 'beat them, they are outsiders, or non-members' ; but if the palms of his hands are turned towards himself, with the right thumb bent, and the same words are used, it means 'don't fight them, they are insiders, or brothers ;' this style of using the hands is called the *ying yang*, male and female principles of nature sign.

Another sign to call assistance in a fight is called the *san chiao yin*, the triangle seal. This sign is made by holding out the right hand with the thumb, first, and second fingers expanded an equal distance of an inch or two apart and the third and fourth fingers closed ; at the same time the thumb and first two fingers of the left hand are placed open on the right elbow.

Another way to call assistance is to hold the right hand over the head with the thumb pointing upwards.

Assistance in a fight is also called by holding out the right hand with the palm outwards and at the same time placing the left hand on the breast with the thumb and forefinger bent and the other fingers shut. To stop members from fighting, the left hand is kept in the same position, with the palm of the right hand turned inwards.

The right hand help out with the thumb and forefinger bent and the other three fingers straight, and the same three fingers of the left hand on the chest, denotes heaven ; the right hand held out, with the thumb, first, and second fingers straight, and the other two bent, and the left thumb and two fingers open on the breast, denote earth ; the right hand held out, with the thumb and little finger *straight, and* the other fingers bent, and the left hand on the breast, with fingers

bent in the same manner, denote man. The last is also called the dragon's head and phœnix tail sign. These three signs made one after the other, mean 'I am a Heaven and Earth Society man.'

Members sometimes test persons by asking if their fingers have been pricked.

If a member is asked, he will, if an ordinary member, reply 'yes' and at the same time hold out his left hand with the thumb nail pressing against his second finger at the spot pricked at initiation, the forefinger level with the thumb, and the other fingers bent. If the person tested is an inferior officer, he will press his thumb and forefinger against the second finger about an inch from the tip, and if a superior officer still further back.

The hands held out with the right thumb bent and the left thumb and other fingers straight, is called the four-nines place; which is an old designation of the green flag section of the society.

In riotous times, if a member has to be in the streets and is afraid of being assaulted, he rolls up the right sleeve of his jacket or the right leg of his trousers, or holds his right hand over his head with three fingers spread out. A member wearing a jacket buttoned up the centre shows membership by unbuttoning the top button and turning the corner of the jacket with the button inwards.

A handkerchief tied around the neck with two loose knots in front and the ends hanging down, is said to denote membership in the I Hsing or Ghi Hin lodge as it is called in Fokienese. This handkerchief may be an arrangement in place of the queue for the convenience of Portuguese and Malays who sometimes join the society.

When assistance is required in a fight, the queue is dropped over the right shoulder in a loop and the end brought around the neck and tied in two loose slip knots to the loop, while the member shouts *Hung shun tien*, Hungs obey Heaven! The queue tied in this manner is called the *shou*, longlife sign.

The *tien*, heaven, sign is made by twisting the queue around the head, crossing it in front and looping it downwards on the left side of the head.

The *ti*, earth, sign is made by twisting the queue twice around the head in parallel lines and looping it upwards on the left side of the head.

The *jin*, man, sign is made by twisting the queue twice around the head, crossing it on both sides of the head and looping it downwards on the left side of the head.

When the society is in rebellion, members, in order to protect their families from violence, nail a square piece of red cloth over the door-ways of their dwellings, with the character 洪 *hung*, written on the outside and the character 英 *ying* on the inside of it; and inside their houses they place a green bamboo, three feet six inches long, leaning against the wall in each of the four corners.

APPENDIX.

The following thirty oaths, which differ somewhat from those already given, were found written on a piece of yellow paper, five feet six inches long and two feet wide, amongst Triad flags and other emblems of the society. The paper was embellished with two dragons contending for a pearl on the right and two phœnices contending for a pearl on the left, and there were a bird and foliage above and foliage below the writing.

The Five Patriarchs bequeathed the following thirty-six oaths.

五祖遺下三十六誓於左.

1.—After entering the Hung doors, your parents become our parents, your brothers and sisters our brothers and sisters, your wife our sister-in-law and your sons and nephews our sons and nephews. If any disobey this rule and forget the proper feeling, they will be considered to have broken the oath, and may thunder from all points annihilate them.

第一誓自入洪門之後你父母即是吾父母你兄弟姊妹即是吾兄弟姊妹你妻是吾嫂你子姪即是吾子姪如有不遵此例不念此情以爲背誓五雷誅滅.

2.—If a parent of a brother dies and he, having no money for burial expenses, sends his mourning notice soliciting aid from a brother, that brother must inform all the other brethren, and those who have much must liberally contribute and those who have no money must exert themselves to complete the affair. If any feign ignorance of the matter, may thunder from all points annihilate them.

第二誓倘有兄弟父母百年歸壽無銀埋葬有白粪飛到求兄弟相帮必要通知各兄弟有多帮多無錢出力以完其事如有詐作不知者五雷誅滅.

3. When any Hung brethren away from their homes, no matter whether scholars, husbandmen, mechanics, merchants, or travellers, come to you, you must receive them and give them one night's lodging and two meals. If any, forgetting the feeling of relationship and pretending not to know, look on them as outsiders, may they die beneath ten thousand knives.

第三誓各省外洋洪家兄弟不論士農工商江湖之客到來必要收留一宿兩飡如有不念親情詐作不知以外人相看者死在萬刀之下.

4. Whenever brethren of the Hung family, with whom you are not acquainted, show signs and speak of matters of great importance to you, you must recognize them. May those who refuse recognition fall beneath ten thousand knives.

第四誓所有洪家兄弟未相識掛牌號說起頭機必要相認如有不認者死在萬刀之下.

5.—Of the internal affairs of the Hung family a father must not inform his son nor a son his father, nor a brother his brother, nor may any inform their nearest relations of it; and they must not speak of the books, certificates or secret words, nor secretly, through greed of money, teach others; may those, who do so, die beneath ten thousand knives.

第五誓洪家之內事父不能傳子子不能傳父兄不得傳弟弟不得傳兄以及六親四眷一概不得傳講以及私傳衫仔腰平以及本底私教私受貪人錢財者死在萬刀之下.

6.—None of our Hung family should act as informers to arrest a Hung brother. If any old enemies harbour resentment, they must inform all the brethren, who will judge the right and wrong, the crooked and straight, and on their decision being given malice must no longer be borne in the heart. If any in ignorance or by mistake arrest a brother, they must release him and enable him to escape.

If any disobey this rule, may thunder from all points annihilate them.

第六誓凡我洪家兄弟不得做線捉拿洪門兄弟倘有舊仇宿恨必要傳齊衆兄弟判其是非曲直當衆決斷不得記恨在心倘有不知者捉錯兄弟者須要放他逃走如有不遵例者五雷誅滅.

7.—If brethren in times of distress and difficulty have no money to escape, you must assist them with passage money, no matter how much. If there are any who do not adhere to the feelings of kinship, may thunder from all points annihilate them.

第七誓兄弟患難之時無銀走路必要相帮錢銀水脚無論多少如有不念親情者五雷誅滅.

8.—To falsely accuse a brother is unnatural, and as to those who scheme to injure the Incense Master, or who stab a brother, may they die beneath ten thousand knives.

第八誓揑造兄弟有逆倫以及謀害香主行刺兄弟死在萬刀之下.

9.—You must not commit adultery with a brother's wife, daughter, or sister. May thunder from all points annihilate those who offend against this rule.

第九誓不得奸淫兄弟妻女及兄弟姊妹若犯者五雷誅滅.

10.—If a brother entrusts you with money, valuables or other articles, carry out your trust thoroughly and hand over all correctly. May those, who secretly cheat, die beneath ten thousand knives.

第十誓兄弟托寄錢銀以及什物必要盡心交妥逮到如有私騙者死在萬刀之下.

11.—If a brother entrusts his wife, child or an important affair to another brother, and he commits a breach of trust, may thunder from all points annihilate him.

第十一誓兄弟寄妻托子或有要事相托如不做者五雷誅滅.

12.—On entering the Hung doors to-night it is important that the information regarding your surname and the hour, day, month and year of your birth should be correct. If any supply false information, with intent to deceive our Five Patriarchs, may thunder from all points annihilate them.

第十二誓今晚入洪門年庚八字須要報眞姓年月日時如有假報瞞騙五祖者五雷誅滅.

13.—After entering the Hung doors to-night, you must not lament and complain that you made a mistake in entering, and before Heaven seek to relive yourselves of your oaths. May those, who have such hearts, die beneath ten thousand knives.

第十三誓今晚入洪門之後不得歎息自怨入錯當天解愿如有此心者死在萬刀之下.

14. May those who rob or who secretly assist outsiders to plunder a brother of his wealth be annihilated by thunder from all points.

第十四誓私刼兄弟財物暗帮外人搶奪兄弟財物者五雷誅滅.

15.—You must not compel a brother to sell his goods to you nor obtain them by fraud, nor wrangle or use force in selling to him. May those who presume on their strength to insult the weak, die beneath ten thousand knives.

第十五誓不得强買兄弟貨物以及騙買爭賣亦不得强爲如有恃强欺弱者死在萬刀之下.

16.—Those who borrow money or other articles from a brother must return them; if any deceitfully disregard this matter, may thunder from all points annihilate them.

第十六誓所借兄弟錢財物件有借有還如有欺心不還不念此情者五雷誅滅.

17.—If any in mistake steal a brother's property, they must at once return it, if any act deceitfully and do not return it, may they die beneath ten thousand knives.

第十七誓或有搶刼取錯兄弟財物者即速送回兄弟如有欺心不送回者死在萬刀之下.

18.—If any be arrested by mandarin soldiers, they must regard it as a *misfortune from heaven* on themselves, and not turn round and incriminate their

brethren of the Hung family; nor may they, to pay off old grudges, wrongly incriminate their brethren. If any carelessly incriminate their brethren or disregard the proper spirit of the patriotic bonds, formed within the Hung doors, may they be annihilated by thunder from all points.

第十八誓倘或被官兵捉獲此乃天降橫禍自已身當不得供開洪家兄弟亦不得記念舊仇亂供兄弟如有亂供兄弟不念洪門結義之情者五雷誅滅

19.—If a brother gets arrested, or goes abroad and after a long time does not return, and leaves sons, daughters or a wife with no one to depend on, you must be careful and assist until the children attain maturity. If any feign ignorance of such cases, may thunder from all points annihilate them.

第十九誓兄弟被捉去或出外日久不得回家留下妻兒子女無人倚靠必要留心帮助以得長大成人如有詐作不知者五雷誅滅

20.—If a brother is assaulted or insulted, you must act, and if he is in the right assist him, and if in the wrong advise him; if he continually gets insulted, inform all the brethren, that they may discuss the matter and, if he is poor, assist him in his quarrel with money; and those without money must exert themselves in his behalf and not feign ignorance. May those, who transgress this rule, be annihilated by thunder from all points.

第二十誓有兄弟被人打罵必要向前有理相帮無理相勸若係屢次彼人欺他者即傳知衆兄弟商議若其家貧必要帮助錢財以他爭氣如無錢者出力不得詐作不知如有犯此例者五雷誅滅

21.—If, whether in the provinces or in foreign places, an official letter arrives, or an officer pursues to arrest a brother, inform him at once, for his escape is most important. May those, who refuse to give such information, die beneath ten thousand knives.

第廿一誓各省以及外洋兄弟文書以及兄弟有官府追捉即時通知他途走爲上如有不通知者死在萬刀之下.

22.—In a gambling house you must not falsely cheat a brother out of his money, nor conspire with outsiders to cheat him in gambling, nor covetously plan to benefit yourself and injure him. May those who act so deceitfully die beneath ten thousand knives.

第廿二誓或賭博場中不得使假吞騙兄弟錢財以及串同外人騙賭貪圖利己以傷兄弟有此欺心者死在萬刀之下.

23.—You must not invent tales, nor add to nor take from what is said, in order to treacherously injure a brother. May thunder from all points annihilate those who act thus.

第廿三誓不得半造是非加言欠語奸離兄弟者死在萬刀之下.

24.—You must not secretly act as Incense Master: after serving three years, if you are loyal and patriotic, and the Incense Master delivers the ritual to you, or first hands it to you and afterwards instructs you, or if he promotes you to the third grade, you may act. If any act secretly on their own account, may thunder from all points annihilate them.

第廿四誓不得私做香主入洪門之後三年以外爲服滿果係忠義氣有香主傳授文章或前傳後教或有三及第保舉方可做得如有私自私爲者五雷誅滅.

25.—After entering the Hung doors, if you have former enemies or old grudges, they must not be remembered, former enmities and affairs must be treated as of the past, you are not allowed to cherish ill-will. If any secretly cherish enmity, may thunder from all points annihilate them.

第廿五誓自入洪門之後或有前仇舊恨不得記念前仇前事過了無容懷恨如有私懷恨者五雷誅滅.

26.—If your own brother fights or goes to law with our Hung brethren, or such like affairs, you must advise both parties, but not assist either; it is most important to cause peace. If any disobey this rule, may thunder from all points annihilate them.

第廿六誓有親兄弟以及洪家兄弟相打或官訟等事必要相勸不得帮埋一邊總要以和爲是如有不遵此例者五雷誅滅.

27.—If a brother has to watch or guard a place, you must not act unlawfully there; each has his profession or occupation. If any pretend ignorance and obstinately act unlawfully at a place a brother has charge of, and thereby involves him in trouble, may thunder from all points annihilate him.

第廿七誓兄弟看守之地方不得犯他各有艾業如有詐作不知囿犯兄弟所守之地方連累兄弟受苦者五雷誅滅.

28.—If a brother robs, steals kidnaps or obtains property by fraud, you must not envy the brother his wealth or property. If any harbour ill-will against a brother, because he refuses to share such wealth with him, may thunder from all points annihilate him.

第廿八誓有弟兄劫搶偷盜或騙執之財不得眼紅兄弟財帛以及物件如有心懷恨兄弟者心或因不分份自己者五雷誅滅.

29.—If a brother gets wealth, you must not divulge his schemes. If any disobey this rule, may they die beneath ten thousand knives.

第廿九誓有兄弟發財不得洩漏機關如有不遵此例者死在萬刀之下.

30.—You must not pawn goods for outsiders, nor say one thing and mean another to assist them. May those, who swindle a brother of the Hung family, die beneath ten thousand knives.

第三十誓不得以外人包押貨物指東話西包庇外人騙吞洪門兄弟者死在萬刀之下.

31.—Do not trust to the great many members of our Hung family, nor rely in our power to insult or oppress outsiders. You must not act perversely to oppress the weak or practise cruelty, but be contented with your lot, each attending to his own business. Heaven and earth will hardly permit you to trust in your number to put people in fear, and may those, who do so, die beneath ten thousand knives.

第三十一誓勿恃我洪家人多倚勢欺外人怕不得橫行欺弱行凶安份守已各守艾業如若恃衆怕人者天地難容死在萬刀之下.

32.—You must not, because people refuse to lend to you, show revenge, nor blame them because they do not give you drink or food. If any cherish hatred or harbour revengeful feelings, such are the views of mean persons, and may thunder from all points exterminate them.

第三十二誓不得因借不遂生寃以及怪飲怪食如有懷恨含寃于心者此乃小人之見五雷誅滅.

33.—You must not toy and act wantonly with the boys and girls of Hung brothers. May thunder from all points exterminate those who transgress this rule.

第三十三誓不得弄姦我洪家兄弟之幼童少子女有犯此例五雷誅滅.

34.—You must not take or purchase the wife or concubine of a Hung brother for a wife, nor commit adultery with his wife or concubine. May those who transgress this rule die beneath ten thousand knives.

第三十四誓不得受買洪家兄弟妻妾爲妻亦不得以兄弟妻妾通姦如有犯此例者死在萬刀之下.

35.—You must not carelessly speak with outsiders of our books, so as to enable them to understand them. You must be careful with your certificates of

membership and the rituals and not let outsiders see them, and you must be careful and not divulge our plans. May those who transgress this rule die beneath ten thousand knives.

第三十五誓不得以外人亂講書句以口白謹慎腰平衫仔不得被外人看務宜小心不得失漏機關如有犯此例者死在萬刀之下.

36.—Scholars, husbandmen, artisans and merchants, all follow their occupations; but after entering the Hung doors, they must regard loyalty and patriotism as most important. They must combine the Hung brethren in every province as if they feel they are all hands and feet of one body. You must make no distinction of mine and thine. When in the future we raise an army, it will be necessary to prepare arms, ammunition and provisions, so that we may unite our forces, to kill and exterminate the Tsing dynasty and to protect and restore a Ming ruler, and thereby avenge for the Five Patriarchs the injury caused by the fire, besides manifesting the true feelings of to-day's combined patriots' pledged oaths. If any show duplicity and fail to exert themselves, may they die beneath ten thousand knives.

第三十六誓士農工商各執一藝自入洪門必要忠心義氣爲先交結各省洪家兄弟皆同一體手足之情不得分比此或日後起義務宜支辦軍火粮草一同協力殺滅洰朝保汨主復回故以五祖報却火燒之仇以表今日結義聯盟之情如有二心者不奮力者死在萬刀之下.

Some who take oaths are false and others true,
But brethren are alike the empire through;
The true patriot a duke or earl is made,
But by the knife dies the traitor renegade.

立誓傳來有奸忠
凹海兄弟一般同
忠心義氣公侯位
奸心反骨刀下終